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The METHODIST WOMAN

October 1942

WEEK OF PRAYER AND SELF-DENIAL

Woman's Division of Christian Service
Board of Missions and Church Extension
The Methodist Church

OCTOBER 26-30, 1942

Generous offerings will help provide

A dining hall and classroom building at Wood Junior College, Mathiston, Mississippi

A new building and new furnishings and equipment at Crandon Institute, Montevideo, Uruguay

Land and a girls' dormitory at Granbery Institute, Juiz de Fora, Brazil

Land and a girls' dormitory at American School, Lins, Brazil

New furnishings and equipment for:
Bennett College,
Rio de Janeiro, Brazil
American School,
Porto Alegre, Brazil

A new building for Wesley Community House, Oklahoma City, Oklahoma

All These Needs Are Urgent

How Much Shall We Help?

THE METHODIST WOMAN

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Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor MRS. HELEN COX EXMAN, Assistant Editor

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Who's Who

Our Cover is a reproduction of the poster for Week of Prayer and Self-Denial. See pages 11 and 32 for information about projects and materials now on sale at Literature Headquarters. Miss Juanita Brown, editor, is responsible for all of this very fine material.

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***Miss Verr Zeliff*, superintendent of Harwood School, Albuquerque, New Mexico.**

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***Mrs. Fred Bradfute*, member of Resource Committee on Christian Citizenship of the Department of Christian Social Relations and Local Church Activities.**

***Mrs. Frank N. McClure*, President of New York District of New York Conference Woman's Society of Christian Service.**

Ask Yourself

1. **"Never before have there been so many Christian churches in so many lands."**
2. **"The brightest light in the darkness of our time is the living Church of Christ." Explain.**
3. **Locate Colegio Americano, Harwood School, Calexico, Crandon Institute, Frances De Pauw School.**
4. **Two special events in October for Methodist Women.**
5. **Name the projects for Week of Prayer and Self-Denial.**
6. **Some ways a group of local church women might go about exerting their influence to secure laws to improve general welfare.**
7. **"The only way is by tithing."**
8. **A course every society should study during the next year.**
9. **What should the Committee on Status of Women do?**
10. **Receipts for Second Quarter.**

The Methodist Woman

We Must Strengthen Foreign Missions

By Kenneth Scott Latourette

We must continue and strengthen foreign missions. To fearful and doubting souls this seems fantastic. A world war is on. Some of the fields to which we send missionaries are in the hands of the enemy. Our country, together with others of the United Nations, has suffered naval and military reverses. It is difficult to obtain passage for new missionaries. Communication with some whom we are supporting has been cut off. With still others it is slow and irregular. Taxes are mounting and our standard of living is suffering. The forces of evil seem dominant. The angels' message of peace on earth and good will to men appears a noble but impossible dream. Why keep up a losing fight? Why seek even to maintain foreign missions? So says Master Timourous. But I reiterate. We must continue and strengthen foreign missions.

We must continue and strengthen foreign missions because the Great Commission is still binding. That commission was given centuries ago. It was through those who heeded it that the gospel came to our ancestors and so to us. No terminal limits of time were set for the command.

We must continue and strengthen foreign missions since the need of all men everywhere for the gospel is not only still as great as ever, but also, of the tragedy of our times, is more universally poignant and urgent than in any previous age. Nothing can ever really satisfy the hunger of the souls of men but the Gospel of Christ.

We must continue and strengthen foreign missions because only thus can the newly emerging world-wide Christian fellowship become a growing reality. In our day we are watching something quite new in Christian history. Never before have there been Christian churches in so many lands and among so many peoples. Never before has the Christian faith taken root in so many nations and tribes. Numbers of these churches have been planted only in the past two or three generations. They are young. Numerically most of them are still feeble. Yet they are beginning, in an amazing way, to develop their own leadership. These younger churches are being knit together with the older ones which have planted them into a world-wide fellowship.

But many of these young churches are pitifully small. They need reinforcing until they can become larger. Only thus can the world fellowship of Christians grow and reach the effectiveness which seems to be God's purpose for it. That is part of the task of foreign missions. We must not fail the younger churches. We must not fail God.

We must continue and strengthen foreign missions because it has been in times of stress akin to the one in which we live that God has used faithful souls to begin great forward steps in his world-wide Kingdom. In the Thirty Years War, from 1618 to 1648, Germany and Bohemia and Moravia (what we now call Czechoslovakia) were the battlefield of a general European struggle. At the end of the war they were prostrate. Famine and disease were rampant. Civilization was at a low ebb. Protestantism was all but stamped out in Bohemia and Moravia. Only a few hidden remnants had survived. The Protestant churches of Germany were formal and appeared to be dying of dry rot.

Yet within the German Protestant churches a few faithful souls formed themselves into inner circles for self-dedication, prayer, and evangelism. A small band of persecuted refugees from Moravia took refuge on the estates of Count Zinzendorf, one of the leaders of that German movement. It was through contact with them that John Wesley had the profound experience of Christ which gave birth to Methodism. Moreover, it was in a period of revolution and world war that many of our strongest missionary societies came into being.

In 1792 the French Revolution was approaching its acme of violence. Yet in that very year, just across the English Channel, the cobbler, preacher, schoolteacher, William Carey, induced a few of his fellow ministers to form the Baptist Missionary Society. The following year, the year of the Reign of Terror in France, Carey went to India. From India, while the wars were still on, he proposed to his board in England that every ten years an international, interdenominational missionary conference be held, the first to be convened at the Cape of Good Hope, to plan for world-wide evangelism. The board's faith did not rise to the

(*Continued on page 23*)

Meditation—The Far Horizon of Religion

Given at the First Assembly by Bishop James C. Baker

"Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."—(Isaiah 33:17.)

It is so easy for us to love the vast horizons which religion puts over and beyond our lives. The chief function of the church is to help us into this growing experience of religion by which extension and enlargement of life come to the individual and to society. "Thine eyes shall behold a land of far distances," said the prophet Isaiah to his people in a time of appalling disaster, such as overwhelms us today.

All institutions—home, family, school, church, state—set the individual into a frame of larger proportions than his own isolated life. They push back his horizons and give perspective and dimensions to his experience.

Religion in still greater measure gives man *far horizons*. Its organized expression is in the church and when a man becomes actively a part of the church, appropriating its ideas and ideals and joining in its ministries, he enters a larger world, a world of new dimensions both in time and space, a world of enduring values.

The church, too, is a partnership of past, present, and future. It is one of the great realities in history and it has penetrated every existing culture and nature. It is a great creative power working through the ages. In its fellowship one becomes a sharer in the spiritual pilgrimage of the race, an inheritor of humanity's most precious achievements.

The church, however, is more than a collective memory. It is a mighty fellowship in the present. Through the channels of its life move great tides of ethical and spiritual power. In its fundamental significance it is of unlimited range and consequence. It has to do with the everlasting interrelations of God and man—of God and *all* men. Religion puts a vast overarching sky above every man's life.

The brightest light in the darkness of our time is the living church of Christ bringing its hidden personal ministries to stricken multitudes, serving the orphaned missions and prisoners of war, building the World Council of Churches, sustaining Overseas Relief, and many other things. Through religion there is a release of courage and hope to overcome faintheartedness, and despair, and reconstructive horrors of war.

Before President Rooselvelt made his address to the nation in February, he asked all his hearers to have world globes or world maps ready at hand so that they might get the picture of the far-flung struggle in which our nation is engaged. In the making of the peace, after this fighting is done, we shall still need to have these terrestrial globes and maps before us, for only by world-mindedness can we achieve the Christian world—a civilization upon which any permanent peace depends. Walter Horton tells of one thoughtful American who has been trying to induce all his friends to try the experiment of buying little terrestrial globes, which they are to hold in their hands once a day while slowly and reverently repeating the words of the Lord's Prayer—*"Thy will be done on earth."* An international society and brotherhood is not only possible but necessary to the onward movement of the life of every individual. Whether we are conscious of it or not, the state of men on the *other side* of the world affects the welfare of every one of us on *this side* of the world. The function of the church is to make the ideal of a free and growing brotherhood of all mankind real to the experience and to the imagination of men. "This is the Victory that overcometh the world"—to achieve the vast illimitable horizons which come with faith in the God who hath made of one blood all nations of men and to make the committal of our lives to work together with him for the new heavens and the new earth wherein dwelleth righteousness.

Prayer Suggestions for October

Pray for the Week of Prayer and Self-Denial which should be observed in every society of the Woman's Division of Christian Service. That through its observance the religious life of all shall be enriched, and knowledge and interest in the objects for which the gifts are made shall be increased. (See page 11 of this issue. The materials available for this observance contain information on all these projects.)

"To Educate Is to Teach to Live"

By Otilia de Oliveira Chaves

Some of the seniors at Colegio Americano, looking over the ground where the new Americano will stand. All students know well the motto of the School, "To educate is to teach to live"

Colegio Americano

COLEGIO AMERICANO is an evangelical tradition in Porto Alegre, Brazil. Founded October 19, 1885, today it counts its fifty-seven years of existence during which it has received and merited a high position in social and educational circles. In it many American missionaries and Brazilian teachers have left their names written in the records of the school and indelibly engraved upon the hearts of the people of Porto Alegre.

Colegio Americano is a semi-secular institution whose influence reaches all classes of society within and without the state of Rio Grande do Sul. Its graduates today are active in all phases of Brazilian life: education, public offices, mothers of families of the best type. In the evangelical churches are found former students dedicated to their tasks.

To mention Colegio Americano is to call to mind the best in educational institutions. For many years it served as the model in playgrounds, buildings, and equipment for both government and private schools. Today, however, it enjoys its elevated position in public opinion primarily because of its personnel. Each of its workers, from the principal to the most humble servant, does not measure time or effort, and in spite of physical limitations, dedicates herself whole-heartedly to the maintenance of high educational standards and the conservation of the institution's moral and Christian ideals. The fact that the school continues to merit its position is due to the quality of its staff members and their preparation and dedication to their work.

The motto of Colegio Americano is "To Educate Is to Teach to Live." However, the time has arrived when the school can hope to realize this ideal only in part. Inadequate and crowded classrooms make necessary constant changes from classroom to classroom and such congested halls that perfect order and harmony are impossible. Even the chapel services in the crowded auditorium lose much of their attraction and solemnity. Dormitory rooms are insufficient in number and incomplete in furnishings.

It is urgent then that Colegio Americano receive the necessary buildings and equipment to continue to hold her position as a model institution in the educational field.

The new location is well-chosen and construction of the new building for which provision has been made is scheduled to begin in September. The necessity is urgent. Generous hearts will not fail at this hour to extend a hand, making possible the realization of so urgent and noble an ideal. The school looks to the Week of Prayer gifts of 1942 for funds for equipping its new building.

A feature of the spring festival (Founders' Day) at Colegio Americano, one of the projects which is to be helped by the gifts coming from the Week of Prayer and Self-Denial offering

The Latin American in New Mexico

By Verr Zeliff

Harwood School Albuquerque N

If an artist were to paint a picture of the family tree of the Latin Americans in this hemisphere, we would find its roots in the most southern part of South America and its top-most branches along the Rio Grande River in New Mexico. In some counties more than 50 per cent are Spanish-speaking Americans, and more than eighty per cent are descendants of the early Spanish colonists. While some few members of this group have been able to adjust themselves to the new environment which has come with development in the last century, the great masses of the people are handicapped both socially and economically.

Space does not allow for a discussion of the cause of conditions among the Spanish-speaking peoples, but there are facts available which illustrate the nature of the situation. New Mexico ranks third from the lowest in literacy. With a population of about 500,000, it is twenty-second in the number of illiterates. The counties with the highest proportion of Spanish also have the highest illiteracy rate.

The children from the Spanish-speaking families constitute one-half of the public-school enrollment. Of the sixty thousand enrolled, more than half are in the first three grades, and over one third of the total enrollment is found in the first grade. In every grade more than 55 per cent of the children are more than two years overage for their grade. In the counties with the largest Spanish-speaking population, school terms are shorter, teachers are poorly prepared, salaries are lower, and materials for instruction and school buildings are inferior to those found elsewhere in the state.

Like conditions exist in the field of health. According to the United States 1940 census, New Mexico ranks highest in infant mortality. The average number of deaths during the first year for each thousand live births is 109 in New Mexico. In some of the counties it is as high as 147. The lack of health services is evident from the fact that in some counties more than sixty per cent of the deaths were from causes unknown. The social and economic pictures are no brighter than the educational and health.

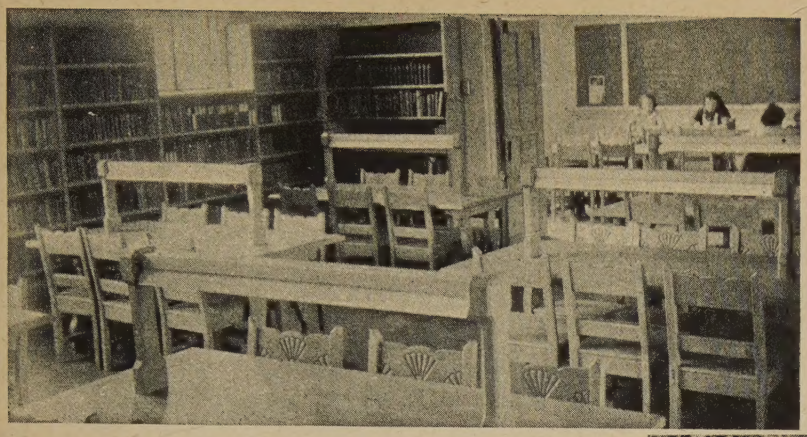
Today we are not only confronted with the fact that the school in the Spanish-speaking community is in the majority of cases without proper financial support, but the children from many communities cannot go beyond the grades, because there is no high school accessible to their homes.

Harwood Girls' School has many children from these isolated villages. Through the years we have found that the girls who start with us in the first grade are able to make a grade each year as any other normal child. They are alert and the majority quickly become adjusted to the new way of living. Eighty of the girls in Harwood this last year came from homes miles from the highways of the state. Of this group more than half have lost either one or both parents. Thirty-five are motherless, and a large number have neither parent living. For these Harwood is both home and school.

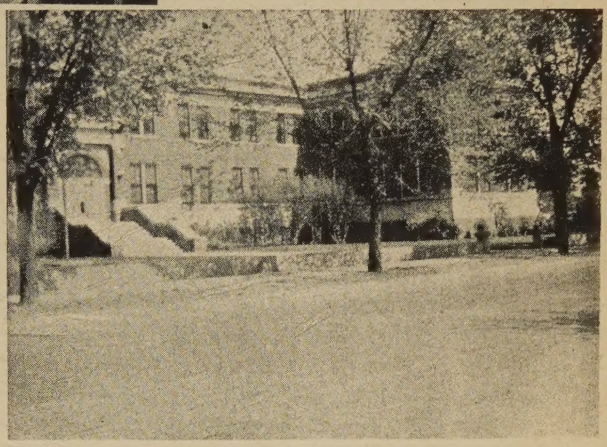
The Spanish-speaking girls attending Harwood trace their ancestry back to the early Conquistadors. Sometime between 1536-1540 the first Spanish came into New Mexico. They returned to Mexico City and told of the land which they had discovered and related the stories told by the Indians of the riches to be found. Several attempts were made to bring settlers into the Rio Grande Valley, but not until 1598 was a permanent colony founded This settlement was made in the fertile valleys along the upper course of the river. It was a long journey from Mexico City—eight months it took them to make the trip, and the traveling was difficult. The long-sought riches were not to be found, but the settling by the white race of what is now known as New Mexico was begun. It was not, however, until after it became a part of the United States in 1848 that settlers in any number came into the state. With their entrance came new highways and the railroad.

Strange as it may seem the towns and villages of the Spanish remained as isolated as before. The old trails and roads had been made to allow frequent stops at water holes; the new highways have been built for the convenience of the Easterner who has come into the state and for the traveler who is in a hurry to get either into the east or the west and has not time to see the beauty and grandeur of the land he is traversing. Back from the main thoroughfares we find isolated villages of the descendants of these early explorers and settlers.

It is difficult sometimes to understand why they remain. Knowing these people helps us to realize that they have not been absorbed and brought under the influence of modern civilization. They love their land, their home, and the sense of security it gives them. In spite of constant effort



The library means much to the Spanish-speaking girls of Harwood, many of whom come from isolated villages



For fifty-five years Harwood School has been a home and school to girls of New Mexico. Beginning first with the Mexican girls in and around the city of Albuquerque, it has broadened its work until now it reaches into the mountainous regions in practically all parts of the state

to get them off their ancestral holdings, many are still living in the homes and on the land of their ancestors. Some things have changed but much of the life is the same as it was more than a hundred years ago. It is here we find hospitality in the true sense of the word. People have time to visit, talk and to listen, to share.

We marvel at the immaculate cleanliness of some of these homes miles from a water supply. We have great respect for these people who have so great a desire for the best, who take great pride in their children, and in homes where so great respect is shown for one's elders, and piety and hospitality are innate.

They have learned one of the greatest lessons—"happiness is not dependent upon material things." Without telephone, radio, or daily newspaper they are cut off from the rest of the world. Very few of the people own cars, and when a family has money enough to buy a motor vehicle, it is a truck that is purchased. They are as a rule an ambitious people, but opportunities to supplement their small income from the land are few. Many become sheep herders; others during certain seasons of the year go into Colorado, Wyoming, and Utah to work in the sugar-beet fields. Where villages are in or near the national forests, farming is supplemented with wood hauling and money is obtained for articles which must be bought. Very little money is used in the rural sections. Barter and trade are the principal means of exchange.

Because of the great desire to have the best for their children, parents are willing to send them away from home for their education. Most of the towns from which the girls at Harwood come have a population of from ten to one hundred persons. They are not on a paved highway and distances into larger towns are great. Where there are enough children a grade school is provided, but politics, isolation, and low pay make it difficult to obtain good teachers. The turnover in teachers is rapid, and the county superintendent or district school board cannot always find a teacher who is able to teach in English. It is not uncommon in the more isolated communities to have teachers hired to complete the year who have never attended a high school. Very few who are not sent to a boarding school go beyond the second and third grade. Naturally illiteracy is high in New Mexico. In the rural sections it is about 16 per cent while in many of the villages it is between 30 and 40 per cent.

These are not conditions which can be remedied easily. In many districts there are not enough children for a consolidated high school even if transportation were available and possible. In other districts where school buses are used parents of girls object to the long hours spent on the bus and the undesirable conditions arising therefrom. It must always be kept in mind that girls from Spanish-speaking families are very carefully guarded.

These little girls are members of our Mexican Church in Mexicali

"On the Border"

Mexican Border Work

By Ruth Ferguson

"THANK you for asking me to play a special number for your Mother's Day program. I am amazed at the wonderful work which you are doing in Mexicali. I had no idea of it before." Thus spoke a prominent Calexico woman.

Such expressions are frequently heard from visitors who come to see our twin cities of Calexico in California and Mexicali in Mexico after they have seen what the church is doing for these people.

Hands clasped in friendliness across the "Border Line" are evidenced by such occasions as our recent International Desert Cavalcade of Imperial Valley.

The purpose of the Cavalcade was to recall to mind the history of the Imperial Valley emphasizing particularly the part which the Spanish and Mexican people played in the discovery and settlement in the early years.

This year because of special permission secured from Washington, D. C., it was possible for the parade to cross the International Boundary line into Mexicala (Baja California in Mexico) and then proceed back into the United States with the Mexicali contingent having been added. Due to this special permit, the Chinese people in Mexicali were permitted to bring their float laden with this very attractive group of young people to Calexico. For most of them it was their first trip to the United States.

It so happens that the group of Chinese in the picture are members of our Mexical church. The Chinese and Mexican people worship together in a beautiful way in that capital city.

Approximately 24,000 people comprise the Mexican population of these two places. Truly our opportunities and privileges are great here "on the border" as these towns touch each other.

Mexicali people earn their living chiefly from cotton and wheat in addition to the business necessary to take care of the 20,000 population. A one-time "largest cotton gin in the world" is located in this capital city of the northern part of the territory of lower California.

Calexico Mexican folk work primarily taking care of the crops of the farming sections of this Imperial Valley of California rightly known as "the salad bowl of America." Because the crops are seasonal and the intense heat of the summer makes farm work almost impossible, the average laborer and his family must migrate for the summer months in order to earn a living. Although they consider this valley their home, they are away four or five months during the "heat." Instability of home life is the result as most of these families live out-of-doors with only the barest of necessities. They are far from a church for the period in which they are "arriba" (up north).

To meet the needs of these two different types of Mexican people which are to be found in the two towns, the Board of Missions and Church Extension through its Division of Home Missions and Church Extension placed a young woman pastor for these two points although her work is primarily in Mexicali, as the work is large there. To co-operate with her and to take care of the community work of Calexico, the Woman's Division of Christian Service has a worker. These community activities consist not only of the religious and worship services but also of every phase of work relating to the families and their needs, such as illness, lack of employment, problems created by desertion of husband and father, necessary adjustments when father is in jail or has been deported, teaching of English to Mexicali folk, sharing in the responsibilities of our clubs and classes, providing of wholesome recreation for those who "have nothing to do."

Let us introduce some of our friends to you. Two years ago ten-year-old Eva was among our most faithful Sunday-school pupils. She never missed a Sunday. With her came four other brothers and sisters. It was a sad day when Eva

The Chinese Association float from Mexicali which entered in the Desert Cavalcade of Imperial Valley. All of the young people are from the Mexican Church in Mexicali

came to tell me "good-by" and said that they were going out to the country to live. She came faithfully each Saturday to see me when the family came to buy provisions for the week and to inquire about the church school of the previous Sunday. Finally came the day when Eva and her family left for "up north" where they have settled. They are many miles from town and many, many miles from a Mexican church and Eva's little heart fairly cries for a chance to go to Sunday school. Her letters are pathetic. Even though six hundred or more miles separate us, I try to help her to "carry on" a Sunday school in her own family. She had never been in a Protestant church before she came to our Sunday school.

The other day Joel, who lives in Mexicali, was very busy in the yard planting baby chickens so that more would grow. Yesterday we went to his home to offer our condolence to his parents because his younger brother passed away. We went to offer comfort but we came away with a real message because of the beautiful spirit of the parents in accepting his death. The house is of abode with partly dirt floors, partly cement, and yet no complaint is made because of their poverty and ill-luck. The oldest boy in the family is studying to be a doctor. Five-year-old hunchback Ruthie sang for us before we left.

Margarita and Petra spend the evenings when they are away in the summer after the work of the day is done leading the other children in the family in the songs they have learned in church school in Calexico.

Jennie, aged nine, and her four brothers and sisters are thrilled to come to the Mission to play and to attend church school and church. Their father is in jail for threatening to kill all of them while in a drunken stupor. They lack toys and their home is destitute so they are glad for a place to spend part of their days.

It is interesting to work "on the border." It is more than that, it is challenging to work "on the border." Each day finds new opportunities, and with them, new joy in the privilege of serving.

Cabezon, New Mexico

By Kathryn Crissey

I AM a big peak of rock that rises 1,500 feet above the level of the mesa. People often speak of how far they can see me—not thinking, apparently, of how far I can see them nor for how many centuries I have been doing it. They call me Cabezon, "big head," and if I have "the big head" perhaps I've a right to it—I've seen so much and been conquered so seldom.

Since 1848 there has been a town at my feet called by my name. In the old days the Rio Puerco had a shallower bed so the people irrigated; the soil was fertile, as it still is, and the valley prospered. A post road went through the town and they changed horses at Cabezon. But time passed—the Rio Puerco cut its bed deep and water could not be taken out. Now times are bad. People plant all they can and then hope for rain. Work, work, hard work it is! If rain doesn't come, all the labor is in vain and hunger stalks—that is the lot of the twenty-five families of Cabezon. Water must be carried in barrels fifteen or sixteen miles—it is forbidding, desert land.

Yes, I have seen many changes and last week I saw another. In the old days "brothers" used to come to the Indians, Franciscan friars. They taught the people and established the same religion which is perpetuated in the little church and in the hearts of the people. But the priest is angry now—perhaps the people send too many of their daughters to the Protestant school Harwood, or perhaps they cannot pay enough money to the church. However it may be, he does not come any more. Well, last week, two sisters came—not Catholic sisters, just sisters of the family. They came to hold school in the school house for a little over a week—that school whose door I look straight into, and they lived in that house on the hill that I have a good view of, so I'm in a position to know about these strange goings-on.

Thirteen girls of Cabezon went to Harwood last year and others have gone before but neither of those teachers had been to Cabezon and yet all the people received them with open arms and were so nice to them. I think they probably gave them the nicest room in town. They were very comfortably placed on the hill. The room has lots of Navajo rugs on the floor and pictures of the family on the walls. There are several of the dignified frock-coated ancestors who came to Santa Fe in the early days to supply horses for the post road and kodak pictures of babies in their coffins, little brothers and sisters of the only child of the present family. The teachers thought this a sad commentary on the high infant mortality rate that exists in New Mexico.

The boys in town had been uneasy for several days—if this school were sponsored by Harwood Girls School would they be admitted? The teachers

After a Bible story was told it was further impressed on the minds of these boys and girls through dramatization

Miss Crissey, who conducted the daily vacation Bible school at Cabezon, is the teacher of Spanish and English at Harwood School, Albuquerque

must have said "yes" for word was passed around and I saw the boys hurrying to get the cows home and then rush up the hill as fast as they could go. The teachers were at supper but the "hombrecitos" were introduced one by one and held out shy, limp hands to be shaken while their eyes were shining with happiness.

That evening the teachers were taken around calling to meet the people and tell them the hours of the school. In each house they were gladly received. They usually had to sit on the beds, as chairs are few or lacking in the homes but they are neat beds and the floors are clean though they are often of earth. The people were glad the one teacher knew Spanish, as very few of the adults speak English, and they praised the other one kindly every time she tried to say anything in Spanish. So the visits were pleasant. The teachers and a large part of the population went to bed that night thinking about the school.

The next morning thirty boys and girls with shining faces went to the school and spent the morning learning songs and Bible verses, games and the making of things with pine needles, paper, crayons, tin cans, paints, and crepe paper. Some fascinating games and books came from Harwood which the teachers said were to be left for the children afterwards. I remember once when I looked in. Tiófilo was bent over the table making animals with spools for bodies—he was so interested he wanted to keep on making a whole menagerie. Tiófilo is just a little boy but he loved school and did all he was asked to do. He learned his Bible verse in Spanish because he knew so little English. The older ones learned theirs in English. Restituto used to hammer tin out on the steps and repeat his verses to be sure he knew them next day.

Every day as the teachers went down the hill the children swarmed out to meet them and as they went the crowd grew. It was like the story of the Pied Piper, I heard some men say one day as they were climbing my big head.

The older children would gather late in the afternoon for more handwork, and most evenings there were games in the school house and outside. One evening some of the women said they would like to get together to sing some hymns—some knew them from school days long ago or from their children who went away to school. It was a small group that came together because some had to cook for husbands returning late from the fields but some came and seemed to enjoy it.

Sunday is like all the days here in Cabezon. I have heard that in some rural areas if the mailman doesn't come by, you know it must be Sunday but mail comes to Cabezon only three times a week so mail is no criterion for the day here. Sunday afternoon as I looked in the door I saw the school full of people. They sang songs, read the Bible, and some comments were made on the passage from the Sermon on the Mount.

These people of Cabezon, here at my feet, live simply. They are not only covered with their mother earth in death but live on her and in her in life (for they till the earth and their houses are made of it). Perhaps their lives are not so much barren and meager in their lack of things as they are unencumbered with things, things. If only they had more books, recreation, worship services! Certainly there are honesty, gratitude, willingness to share, and sincere devotion to God among them.

As they went the teachers pondered these things and were not sure they had taught as much as they had learned or given as much as they had gained.

The Week of Prayer and Self-Denial

On October 26-30, 1942, members of the Woman's Society of Christian Service will observe their second united Week of Prayer and Self-Denial. Many societies will participate in an all-day retreat, when as individuals and as groups, members will seek to deepen and enrich their spiritual lives. Following this day of prayer they may consider through a series of services some of the most urgent needs of their work that at present are unprovided for financially, and their own personal relationship to these needs. The ideal is for the culminating acts of worship during these days to be the presentation of gifts made possible through self-denial, and the rededication of one's own life to the glory of God and the service of one's fellow man.

The observance of the Week of Prayer and Self-Denial is separate from and will precede the Thank Offering-Christmas Offering which is a combined offering and will be celebrated nearer the close of the calendar year.

Our small emergency gift of twenty-five cents per member made in September, in order that we should not curtail our program of service planned for 1942, should not forestall a love gift during the Week of Prayer and Self-Denial in October. In fact, if making the gift in September was a spiritual experience it should have helped prepare us for the total Week of Prayer observance in October. Discovering new ways of giving may have to become increasingly a part of our Christian living during the months that lie ahead.

Is it surprising that last year our tens of thousands of small, individual gifts during the Week of Prayer totalled $116,565.02?

Never have the objects of our giving been more interesting or challenging than they are this year Generous offerings will provide:

A dining hall and classroom building at Wood Junior College, Mathiston, Mississippi.

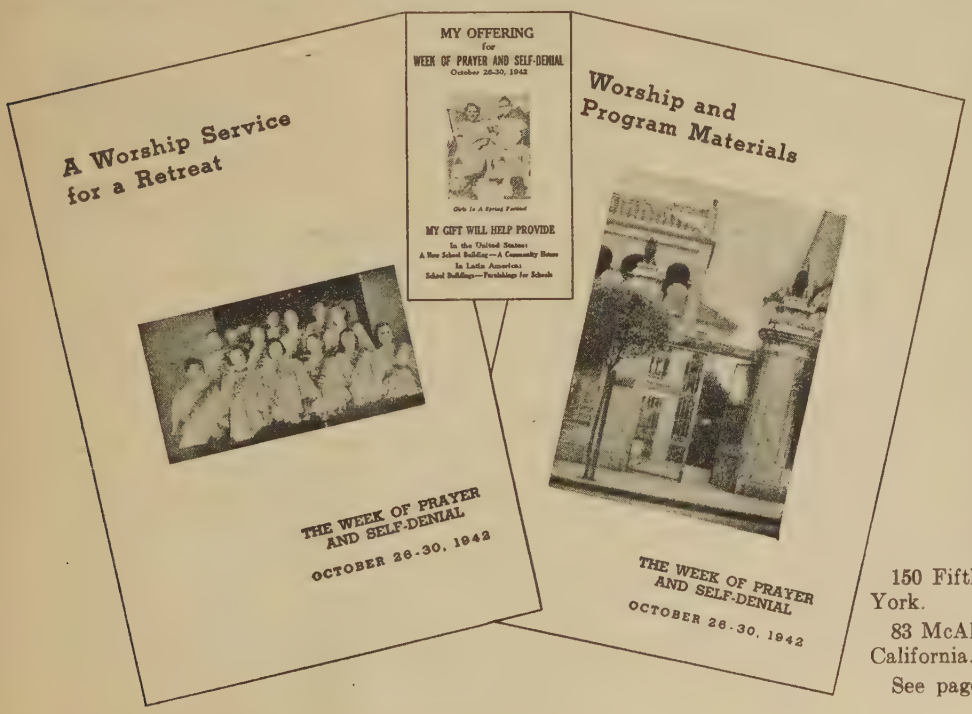
A new building and new furnishings and equipment at Crandon Institute, Montevideo, Uruguay.

Land and a girls' dormitory at Granbery Institute, Juiz de Fora, Brazil; American School, Lins, Brazil.

New furnishings and equipment for: Bennett College, Rio de Janeiro, Brazil; American School, Porto Alegre, Brazil. (See article on page 5.)

A new building for Wesley Community House, Oklahoma City, Oklahoma. (See article page 4, September issue.)

Gifts toward these needs are made over and above the society pledge. The implication of the title is that these gifts will be made possible through sacrifice. If one's devotion to the cause is accomplished by enthusiasm and careful planning no doubt she will have been saving toward this gift over a period of months—this is the ideal.


A Worship Service for a Retreat
THE WEEK OF PRAYER AND SELF-DENIAL
OCTOBER 26-30, 1942
MY OFFERING
for
WEEK OF PRAYER AND SELF-DENIAL
October 26-30, 1942
MY GIFT WILL HELP PROVIDE
Worship and Program Materials
THE WEEK OF PRAYER AND SELF-DENIAL
OCTOBER 26-30, 1942

For the observance of the Week of Prayer and Self-Denial the following materials are available:

A Worship Service for a Retreat,

Worship and Program Materials,

Poster for the vestibule of the church,

Offering Envelopes.

One free copy of each of the above pieces of literature has been sent free from each conference Woman's Society of Christian Service to every society. Additional copies may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, or from Distributing Offices at

150 Fifth Avenue, New York, New York.

83 McAllister Street, San Francisco, California.

See page 32 for prices.

St. Christopher's Training College

By K. Nora Brockway

On February 13, 1942, Lady Hope, wife of the Governor of Madras, India, opened the new Home Science Practice Home at St. Christopher's Training College.

We settled down after the function and I felt reassured when the principal of the Government Training College rang me up to say that Madras Colleges were not to be evacuated before the end of the college year in April. I passed this news on to staff and students. At midday on the following day I was told that two men wanted to see me and I found Sir John Hall looking around our buildings. They asked whether the college had plans for evacuation, and I said that Doctor Findlay, acting principal of the Vellore Medical College, had kindly agreed to take us in at College Hill if evacuation became necessary. At 7 A.M. the next morning, Friday, February 20, Sir John Hall and Mr. Latham, head of the A.R.P. in Madras, came to the college and told me that St. Christopher's premises were to be requisitioned at midday on Tuesday, February 24, and that we must have left the premises by that time.

It is not necessary to explain that, even though evacuation had been in our minds, this news was received with a gasp of consternation by all concerned, and that it was followed by a busy week end. Happily, Helen Scudder had made careful plans for such an emergency. Each one knew exactly what personal and college possessions she was expected to pack.

Neither Doctor Findlay nor I had realized that it was necessary to get the permission of Government for St. Christopher's to go to College Hill, Vellore. The Surgeon General was reluctant to give such permission as he wanted to be able to send government medical students there in the event of an emergency, and we found ourselves in the predicament of knowing that we must leave our college in Madras in three days' time but that, having left it, we had no place to go to. Happily, the final decision rested with the Adviser to Government on Health and Education.

On Tuesday morning everything went according to plan. Our one hundred students and staff went off in specially reserved tram cars and railway compartments. Our possessions were sent in three lorries about the same time. The students that night were veritable refugees, as the lorries, which should have arrived in three or four hours, elected to take twenty-four hours on the journey; so most of the students were without bedding, towels, a change of clothes, or soap for their first night in Vellore. The kind people at College Hill looked after them and the next morning the lorries arrived.

Those were happy weeks for our students. But early in April we heard that the Military had requisitioned Bentinck School, the college practicing school, adjoining St. Christopher's compound. Miss Mathew and I had to go to Madras to consider the problems of future accommodation for the school, and to advise about packing and storing furniture. People had been leaving Madras from December, 1941, but after the fall of Singapore and Rangoon the numbers of evacuees greatly increased. On each visit to Madras the crowds

Children who attend Bentinck School, the college practicing school, adjoining St. Christopher's Compound

were more and more dense; all out-going trains were thronged and on all the roads leading out of the city there were bullock carts and jutkas in which families with their pots and pans and household goods were driving away from danger. But for the ten days following Easter Sunday the exodus from Madras City was greater than ever before. This followed the air raids on Cocanada and Vizagapatam on Easter Monday and the alert in Madras City left early on Tuesday morning.

On the Tuesday after Easter the last of our students left Vellore for their homes. We insisted on their taking plenty of food and water for the journey. Some could not get into the trains they had meant to travel by and reached home twenty hours late. But they found kind friends on the way and all got home safely. It was a relief to me to have no further responsibility for students at such a time, especially in the excitement of the following week.

A powerful Japanese fleet was sighted in the Bay of Bengal and the Military authorities thought an invasion of South India was imminent. Civilians poured out of Madras, and Government Offices were sent to towns north and west of the city. Thousands of evacuees came to Vellore. On April 16 there was pandemonium at College Hill: great lorries drove up and dumped office furniture in the halls at the two ends of the building—filing cabinets and cupboards, tables, office stools and chairs. Government clerks were everywhere. We were told that the Presidency headquarters of the Police and of the Petrol Rationing Board were to be at College Hill. And on the doors of rooms where students had been living were scribbled in chalk: "C.I.D. Records," "Chief Inspector Subrahmaniem," and so forth. Dr. Ida B. Scudder and Mr. McGilvary looked after the Vellore College possessions, and Miss Stokes and I (the only members of our St. Christopher's staff left) went about collecting St. Christopher's belongings and listing and storing them. Indian police boys were endlessly helpful, cheerful, and noisy, moving furniture from one room to another. This went on through the morning and afternoon. About 5:30 P.M., when we were worn out with the day's adventures, a senior police officer (an Englishman) turned up and told us that he had decided that the buildings were too good for Government clerks to use, and the Government Offices were to be moved elsewhere. When I pictured the walls and floors of that beautiful building stained with ink and betal juice, I cordially agreed with him. One consoled oneself with the thought that it was as well to be busy in these unreal days, when one wondered if invasion were really coming and if so what it would involve.

This shows the type of shed classrooms at St. Christopher's. Funds for a teaching block are now being raised in the U. S.

Happily the Japanese fleet withdrew from the shores of India as abruptly as the Government offices had retired from College Hill. The next Tuesday morning, April 21, I left Vellore for Madras and Kodaikanal. Both places were full of stories of the great exodus and of other stories of men and women who stuck faithfully to their posts. We all rejoiced that no invasion had taken place. Our treasurer, Mr. Legh, said to me, "It is a token of God's great mercy to us who deserve so little."

Here in Kodaikanal we are surrounded by peace and beauty, but it has been difficult not to be anxious about plans for the immediate future of St. Christopher's and of Bentinck School. Kind offers of hospitality have been received—from Madura, Palamcottah, and Chittoor—but we have come back to plans for reopening both College and School in Vellore, or possibly in Madras. Exactly how they are to be carried out is not yet clear. As I write, our college premises in Madras are in the hands of the A.R.P.; Bentinck School buildings in Madras are requisitioned by the Military; it is still possible that College Hill, Vellore, may be needed chiefly for government medical students; the Arcot Mission Bungalow, which we were renting for the use of a section of Bentinck School, is the chief office of the C.I.D. (Police). But this is an unnecessarily gloomy picture. The educational authorities are bent on enabling schools and colleges to reopen in as normal conditions as soon as possible.

When I grumble about the uncertainty of our situation, friends say to me, "You must remember that there is a war on." Then I think how small are our difficulties compared with those of millions of others and I am thankful for all the good things that we enjoy.

Christian Social Relations

How Churchwomen Can Influence Legislation

By Mrs. Fred Bradfute

WASHINGTON, D. C.! Springfield, Illinois! Frankfort, Kentucky! Sacramento, California! Albany, New York! Each of these cities is of strategic interest to women today, symbolizing as they do, the legislative program of the United States and the various states. Scattered over the nation, important elections have been held selecting new members of our legislatures. Many of us have taken an informed part in the selection of these men and women and are ready now to follow their actions into the national and state capitals, with our keen and continued interest. The problem we must solve, as leaders in the field of Christian social relations, is that of bridging the gap between passive interest and constructive action. We must make this interest known to our representatives and senators as they go about the important business of making our laws.

"Legislation" sounds like a vague term, but if we think of it in terms of rules by which we must live, I think none of us will be indifferent to the need for making our wishes known to the rule-makers. The unsettled period in which we are living necessitates the changing of many rules. A few of the important fields of interest to us in which legislation is contemplated are among these: education, migrant workers, taxes, post-war employment policies, public health, minority groups, sale of liquor and narcotics, labor laws, control of vice, the poll tax, and others of equal importance.

So let us consider a few ways in which a group of local church women might go about exerting their influence, to secure the kind of laws or rules we feel will improve the general welfare. In every society, large or small, there could well be a small group of women who meet regularly to study current legislation. This group could be a part of the work of the Department of Christian Social Relations. This group might meet as a part of another study group. I know of one society that has a study group on international affairs meeting regularly once a month and having at each meeting a report and analysis of current legislation. Suggestions are made for definite statements in letters to legislators. Information for the reports for this group come from an interdenominational group which meets monthly to study problems of citizenship of vital concern to church women. There are regularly appointed delegates whose job it is to bring back these monthly reports. Thus, this group is a part of a county-wide group of church women banded together for study and action on important public matters.

Many societies have regular reports made at general meetings, where pads and pencils are provided for use in making notes on bill numbers, names of legislators, and pertinent facts of important bills. Another society which has access to the church mimeograph machine, has a committee which prepares a brief review that is mimeographed and given out to the membership, along with names to whom communications are to be sent.

One society which has had a fine record over the years of constructive work in Christian social relations, has two meetings each year in the form of institutes, where information on current social problems is presented and tied-in with the possibilities of reform through legislation. A period is provided for along with materials so that letters may be written to law makers, while the information and inspiration are fresh in the women's minds.

Circle or small group meetings are excellent places to present such information and get immediate action. In one society in the Middle West a woman took on the job of giving a short talk on "Religion in the News" which gave information regarding the church's concern for public problems. Informal discussion in answer to questions made an interesting program for circle meetings built around this theme.

An effective method of spreading information to the general membership is used by one group. They supply information on bills needing quick action to the telephone group, which takes reservations for dinners. One call does double duty in that it promotes the work of fellowship and enables the women to reach out into a broader field of action.

During the dinner hour of mid-week meetings many ministers welcome a brief statement con-

and Local Church Activities

cerning important current legislation, needing general church support. Thus the women serve the whole church.

But, I am sure I hear many of you saying that all of this means a great deal of preparation and study on the part of someone. True—it does mean time and regular work, but when we realize the far-reaching effect on our whole world program of missions and the welfare of the human race, I think we realize it is well worth someone's time. In most groups, there are women who have contacts with other organizations through which they have information in various fields. Their information can be of great value to church women, many of whom have not the time for varied outside activities, but who wish to make their convictions count on problems of moral welfare. But, there must be a person or committee whose duty it is to gather the information from the various sources. Then plans must be made for presenting it and channelling it through to the people whom we wish to influence. Careful evaluation is vital to see that there is a definite reason for church women to be interested. And let's remember that there are many opinions in every group, so it is always necessary to present information in an unbiased manner.

Space in the church bulletin can often be used to remind the members of their privilege and duty of expressing their opinion on important public matters. Carrying the names of local legislators in the bulletin occasionally is a good use of space, for many people would write letters if they knew whom to write.

If every Methodist church in the country could do the very simple task of making and maintaining personal contacts with the legislators from their community, we would be rendering a real service to the democratic process of government. Our legislators need to know that there is an informed and interested group of people following their actions. Good public officers need our support, and poor ones need to know that they can improve themselves if they really try. They need to know that there are large groups of people who know how they vote. Let us never lose sight of the fact that we have a huge number of voters among our membership, and in the final analysis votes are the vehicle by which politicians retain their jobs.

There are many sources of material and information available. The *Christian Advocate* carries a page each week of Washington news and fine editorials on specific news of current importance; the METHODIST WOMAN carries a double page of material from the Department of Christian Social Relations; a page in *The Union Signal* is given over every week to a week-by-week report on the progress of bills in Washington in which church women should have an interest. Various Parent-Teacher Association publications give reliable information on educational problems; *Information Service,* published every fortnight by the Federal Council of Churches, provides a broad coverage of legislation in the social field; the *Southern Frontier*, published by the Commission on Interracial Cooperation, gives monthly information of special interest to Southern women. And remember, please, that you can always write to Miss Thelma Stevens, 150 Fifth Avenue, New York, N. Y., who will give you information or refer you to women on the various committees who have specific information in various fields. They are eager and willing to help any local society to get information or plan programs.

A few dollars set aside for printing, supplies, telegrams, and the like, should be a part of the budget of every society. It does not need to be a large sum at all, but it is the first step in making a definite plan of work possible.

Now as to the form our communications to our legislators should take: personal letters, containing clearly expressed statements receive the most consideration. The lowly penny postal card is also a telling factor in maintaining a substantial lobby—these can always be on hand at meetings of all kinds and are quickly written. Telegrams at crucial times are very effective and usually draw a reply. Petitions are of some value and have been used by many groups as they are entered as evidence of interest in discussion of bills. However, nothing else is as effective as numerous personal letters, because this represents the considered opinion of a voter interested enough to sit down and express his convictions about the matter in question.

Preserving a workable democracy is as important as winning the war and must go hand in hand with winning the war. Having an intelligent share in shaping the national life of our country, through our duly elected representatives, is the most direct method by which we can participate in this effort.

Our more than one million membership can do much to bring about needed changes and oppose selfish predatory interests. If each individual will do her share we can be a potent force for good.

A District President Speaks

By Mrs. Frank N. McClure

THE other day I met a woman on her way to the post office with several rolls of pennies in her hand which she intended to use for the purchase of War Stamps. She had always been an active church worker, who gave willingly to religious projects, and I asked her if she was keeping up donations to the "Penny Bag" of our Woman's Society of Christian Service which contributes largely to our missionary pledges. "Oh, no," was her reply, "I cannot do both—and I think war needs come first."

That statement gave me serious food for thought. No one can say the war is not an important factor in my life when an only son serves with the troops in the Pacific area, but I also realize that, whether we win or lose, the entire effort will prove in vain if we let down our church support *one iota.*

We are in this war because every living church member of all Christian faiths (I do not care how saintly they may be considered) has failed to conform to the most significant teachings of the Gospels. Those same church people who have refused to contribute to missionary work, either home or foreign, are having many times the sums they might have given now taken from them through Government taxes and war expenses . . . . and they dare not refuse.

A woman of wealth told me last year when her church "cut" its missionary budget several hundred dollars, "If I had my way I would have lowered it still more." . . . . Another woman says, "I don't believe in missionary work"; and to such a woman I would ask, "Do you really know what the work of our missions covers, or is it just a general field that you have never taken the trouble to investigate?" The definition is so simple—just *plain welfare work* plus Christian training.

What woman wishes her city or village or borough welfare organizations to go out of existence; the needy to go hungry and naked; a growing generation without education or a helping hand? Then why the objection to supporting missionary schools and hospitals, baby folds and children's homes, settlements in slum centers, the hand of fellowship to racial groups, when fostered by the church and offering a vital force in living through Christian example?

Why weep over bombed churches in Europe or bewail lack of freedom to worship, when by our very selfishness and indifference we may create a similar situation for ourselves? How dare we pray if we are neglecting the job which calls us in our churches—to serve and share?

Of course we must buy War Bonds to our very limit, but if we are really sincere in the objective of an allied victory we must increase our sacrifices and self-denial in order that the church, too, may continue its ordained tasks . . . . and the only way we can do this is by TITHING. Down through the ages we have read and heard that "one tenth is the Lord's," but we have not heeded. That one tenth means not only money, but time and talents: give the Lord what is his and behold his miracles!

Sew in the Red Cross rooms, but do not use that as an excuse to avoid a church chore. Give every attention to air raid warden service and kneel at your communion table. Buy War Stamps but pay your church pledges as regularly. Plan for shelters and the care of little children in an emergency, but do not forget the cry of children in this and other lands for the help your church struggles to provide. You cannot do everything? Yes you can, for the Lord always gives strength for the burden . . . . try it, and see for yourself.

Women of The Methodist Church, support your country—uphold your flag—but never let the CROSS touch the ground!

North Central Jurisdiction

Second Annual Meeting, October 14-16, 1942, Muscatine, Iowa

Holy Communion Service,
Dr. L. L. Weiss and assisting ministers

President's Message.....Mrs. Clarence D. Laylin

Mrs. Clarence Laylin, President, North Central Jurisdiction

Principal Speakers—Bishop H. Lester Smith, Bishop J. Ralph Magee, Dr. Roy L. Smith, Dr. Charles Braden, Miss Thelma Stevens.

Worship Meditations—Mrs. J. Ralph Magee, Mrs. L. R. Peel, Mrs. Earl Baker, Mrs. C. N. Timmons, Mrs. A. O. Aldrich.

Executive Committee Meetings.....October 12-13

Seminars .....October 13-14

Secretaries will present aims and goals of their departments. Missionaries and deaconesses will be presented.

A. Presidents and Vice-Presidents....Mrs. C. D. Laylin
B. Treasurers.....Mrs. S. W. Pinkerton
C. Literature and Publications.....Mrs. Dunning Idle
D. Student Work.....Dr. Alice Brethorst

(Jurisdiction officers may arrange meetings with their conference representatives, those attending to come at their own expense. The following are being planned:

E. Missionary Education.....Mrs. W. M. Hubbard
F. Christian Social Relations....Mrs. Ellis McFarland)

HOTEL MUSCATINE—Official Hotel

Conference Chairman.....Mrs. Harry Lauer, Mt. Vernon, Iowa
Local Chairman..Mrs. E. R. Tipton, 1201 Oakland Drive, Muscatine

Education and Cultivation

A Study Outline and Suggestions for the Course: Planning for Peace

By Mrs. Helen B. Bourne, *Secretary*

I. This course is based on a *Study Packet: Planning for Peace.*

The packet contains eight pamphlets and the Study Guide; price, 75 cents. Additional references:

The Church and a Just and Durable Peace, Handbook, 15 cents; *Jesus and Social Redemption,* Shackford, 25 cents; *Minority Groups and Interracial Co-operation,* Packet, 55 cents; *The Christian Imperative,* Barnes, 60 cents. (The above may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.)

Religion and the World of Tomorrow, Van Kirk, $1.50; *Economics and the Good Life,* Johnson, 60 cents; *The Problems of a Lasting Peace,* Hoover and Gibson, $2. (Order the above from your nearest Publishing House.)

II. *Some Major Aims of the Study.*

1. To discover the place of the Christian church in planning for a postwar world.
2. To recognize the responsibility of the United States in planning for peace in the midst of war.
3. To find ways for Christians to establish an economic democracy in the world.
4. To point out specific practices in the church and community that hinder the growth of a world community.
5. To suggest practical steps and procedures for church groups to adapt to local needs in planning for peace.

III. *General Plan for Procedure for the Study:*

1. Give special publicity to the course to interest groups such as: sermons, preliminary discussions, world fellowship teas, radio skits, newspaper editorials and news, church bulletins and bulletin boards.
2. The pamphlets of the Study Packet, "Planning for Peace," should be read by the class and other resource material used as far as available during the study. (For the regular six-hour course for Special Jurisdiction recognition, four periods of one and one-half hours each may be advisable.)
3. Special assignments for individual research and reports.
4. The class may be divided into special interest and research groups in preparation for panel discussions in special areas of planning for a permanent peace, such as reporting the Delaware Conference, a peace program for the local church, the new place of minorities in a postwar world.
5. General group participation in practical discussions along the lines suggested in the Study Guide.

IV. *Class Sessions* (Suggested Outline based on Peace Packet).

Introduction to the Course, "Planning for Peace."

"While no social structure that good men may create at any time can be identified with the Kingdom of God, it nevertheless remains that there is value in all efforts to create a society that will embody an approximation of the Christian ideal. The alternative would be for the church to withdraw from the world and permit all conceivable social vices to go unreproved. While Jesus regarded the Kingdom as future and as coming by the action of God, he just as clearly taught that men might co-operate with God immediately by commencing to live as though the Kingdom had already come. In acting on that principle himself, he had to face the Cross. The Cross may well become the measure of cost for twentieth-century Christians if there is to be peace in our children's times." (Study Guide.)

A. *The Role of the Church in the Establishment of Peace* (See Study Guide and Pamphlets.)
   1. The attitude of the church and its activities in this area in the past.
      a. The New Testament hope of a better world, and its practical demonstration in the life and death of Jesus Christ.
      b. Pronouncements of Ecumenical Church Groups in recent years.
      c. The pronouncements of the General Conference of The Methodist Church: *The Social Creed of the Churches.*
   2. Elements in a Christian declaration of what is socially right.
   3. Is right wholly on the side of our nation and her allies? What is the nature of the church's call to repentance?
   4. What is the responsibility of the church for creating "a deeper sense of obligation for each other in the life of all nations"? Discuss the significance of Christian Missions in a World Conflict.

B. *The Political Bases of a Just and Durable Peace.*
   1. What significant steps have been taken toward planning for a postwar world? (The Roosevelt-Churchill Declaration may be illustrative.)
   2. Is the second World War the result of inadequate planning in 1918? The League of Nations, Briand-Kellogg Pact, and other important international agreements failed! *Why?*
   3. What are some Christian standards by which peace proposals may be judged?
   4. The relation between immediate steps toward peace and a long-term peace program: Discussion of current statements of peace objectives.
   5. The desirability of some international authority. What can Christian *church* people do at this point?

C. *The Economic Bases of a Just and Durable Peace.*
   1. The geographical factors affecting peace.
   2. Imperialism as a way of escape from the uneven distribution of natural resources of raw materials.
   3. The relation of Colonies to permanent peace. (Nine principles of Colonial Administration—Pamphlet, "A Just and Durable Peace," page 33.)
   4. Free trade and permanent peace.
   5. Profit motive and war promotion.
   6. How can the church build a Christian economic order within its own structure?

D. *National and Local Aspects of the Task of Making Peace.*
   1. What relation do the following areas of life in the nation have to peace:

a. An economic system built on profit rather than on needs of people.
b. Social legislation.
c. Labor organization.
d. Employment practices and standards of living. "Things as they *used to be* gave us World Wars and depression." How important is the restoration of the old order?
e. The twelve principles of the Malvern Conference Declaration. (Just and Durable Peace, pages 23-24.)
f. The Caste System.
(1) Illustration in American Life (The Negro, Oriental, Mexican, Indian, and others).
(2) Illustrations in other lands.
(3) Is it "Hitlerism" or merely Hitler that Americans dislike?

F. *Practical Areas of Activity for Church Groups.*

1. Study program on Planning for Peace.
2. Legislation looking toward a postwar world.
3. Strengthening Christian democracy in community life.
4. Reinterpreting and enlarging the missionary program of the church.
5. Reconsecration of individual motives and actions to the task of building a Christian world.

This course plan was prepared by Miss Thelma Stevens, Executive Secretary of the Board of Missions and Church Extension. She and others have led the course in Schools of Missions across the church during the summer. No more timely study appears on the Approved Lists than this one. Every church, not simply Woman's Societies of Christian Service, should include such an emphasis in the study program for 1942-43. If effectively carried out in our churches, this course will stimulate every phase of the World Christian Movement.

Listen, good women, and you shall hear
Of the studies in peace for the coming year.
Why study peace in a wartime, you say?
We must get ready for life's better day.

First, there's a packet—three fourths of a dollar.
You'll find the program is not hard to "foller."
For those who prepared it did wisely provide
For leaders an outline and good study-guide.

This blue book will give you the bases of peace,
Which we need to know ere hostilities cease.
It covers the field which we call "economics"—
A subject more fun than a page full of comics!

These small magazines treat of social relations:
Minority groups in their grave situations.
We really shall find a vast satisfaction
In using the articles in "Social Action."

And each one should study till "Freedom for All"
Becomes the ideal for groups great and small.
And always, of course, in pursuit of good will
The church has a part it must ever fulfill.

The church—it must always provide the ideal.
This handbook will help keep our purposes real.
When these are completed, if you want more work,
Do not fail to use this good book by Van Kirk.

Read it, e'en though you must beg it, or borrow,
For Dr. Van Kirk says there is a tomorrow.
Of course, as we study, we shall need to look
Deep in the pages of God's holy Book.

'Tis there we discover mankind's greatest worth,
In a story which started with "Peace, peace on earth."
Next year, everywhere, may these classes increase,
For ever the world's last, best hope is for peace.

Mrs. Oscar W. Low, Nebraska.

A Study Experience at Mount Sequoyah

By Nancy L. Wright

THE stimulating experiences of daily contact with church leaders, teachers, platform guests, and with the fine women representing the nineteen conferences and the eight states which constitute the South Central Jurisdiction, and the high standard of work they maintained and added to their devotion was a constant tonic to the soul of this representative attending the School of Missions and Missionary Conference, July 7-17.

One of the courses was "Missions in Latin America," in which the discriminating judgment, the kindly sense of humor, and wide cultural and missionary backgrounds of Dr. A. W. Wasson were a delight. The members of the class expressed their appreciation of the course by a gift of more than thirty dollars for a Latin-American project. One of the seminars was on Christian Stewardship, with its pleasing presentation by Miss Otie Branstetter. The thought-provoking outline which appeared in the September issue of The Methodist Woman will be producing new avenues of life and action as we explore the stewardship of politics, home life, vocation, thought life and conversation, reactions. The class studying the course, "Planning for Peace," was one of the most significant. Another course was "The Work of the Woman's Society of Christian Service," shared by the picked leaders from the picked women of the nineteen conferences. To be a member of such a class is, in itself, an experience. To be led to "relate one's self to the world-Christian program here and now in the best way possible" is a spiritual adventure. To possess and to be possessed by such a Christian outreach brings inevitably the result to return to one's work in the restless, warring world better prepared to do one's best to help establish a Christian world community.

Through various study commissions, the scope of the work unfolded before the class, from the basic information as to how to organize a Woman's Society of Christian Service, with emphasis upon the obligations of membership and qualifications for leadership, to the sevenfold purpose of that society. A study was made of the functional officers and committees through which the purposes may be accomplished: Spiritual Life, Christian Social Relations and Local Church Activities, Literature and Publications, Finances, and the three-way educational program by which the needs of adults, youth, and children may be met. All these are seen as interrelated and interdependent areas of activity which produce a total or whole program of Christian service. The individual financial pledge to the work of the society is a part of the functional and educational process and is the cement bind-

ing the person and the organization to the purpose of creating a Christian world community.

A symposium presented the local, district, conference, and jurisdiction societies as channels through which information, service, and gifts flow to and from the Woman's Division. This showed that each member of a local society is a member of every society and a part of a world-wide organization, the whole and each part ready to give intelligent prayer, service, and necessary funds to meet the needs of the world. An enlightening comparison of the sevenfold purpose of the Woman's Division of the board and of the Woman's Society in the local church further stressed their functional relationship.

Christian service, or the work of the society, was presented for convenience by two commissions, one half the class studying and presenting the work in twenty-one countries outside the United States and the other half the work in the United States and its four dependencies. Work done in 189 stations in Africa, China, India, Japan, Korea, Burma, Malaysia, Philippine Islands, Europe, and Latin America, staffed by approximately 700 missionaries, is helping to meet the physical, economic, mental, and spiritual needs of millions of people. The doors are open in most countries in spite of war, and postwar needs will be tremendous. Work done through 286 institutions and projects, portrayed pictorially on a map by states, constitutes the work in the United States and its dependencies. There are 943 deaconesses enrolled, of whom 657 are in active service, 221 retired, and 65 on leave of absence. This number is augmented by a host of employed and volunteer workers, all seeking to make this a dominantly Christian nation.

Further study brought out the relationship of the Woman's Society of Christian Service to the work of *The Methodist Church,* with similar purposes and functions, all working for one end. The division of the World Service dollar was compared with the appropriations of the Woman's Society funds. It was clearly demonstrated that all moneys are used for the one purpose, "to know Christ and to make him known." The spiritualization of money as presented and the challenge to carry the "Good News" through prayers, dedicated service, and sacrificial gifts, created a reverent spirit of worship which was caught up by the entire group.

At the closing session, many gave oral expression to the benefits received from the course: magnifying of the purpose of the organization of which we are a part, the identification of the Woman's Society within the total program of the church, the sharing of burdens and problems, the unity of Christian service, personal determination to give better service, to share material resources to the point of doubling present gifts, the fellowship of the "saints," consecration to God's purposes—all of these experiences gave evidence that the Spirit of God had been working.

World Federation of Methodist Women

The Mahila Samiti of the Central Provinces, India

By Ethel Ruggles

BECAUSE of the peculiar status of women in Indian society, it was soon learned by our early missionaries, that work among them must be done by women. It was also soon found that to develop Christian women spiritually and socially, meetings needed to be held separately for them that they might develop self-assurance and expression. So, prayer meetings, W.C.T.U. meetings, mothers' meetings, and social gatherings have been held in all our largest stations for many years. Just ten years ago the time seemed ripe to organize these various units as a conference group, giving some more general guidance and direction to the work. The rules at that time stated that "The society should, as far as possible, include missionary societies, the W.C.T.U., mothers' meetings, and all other social gatherings for women." In 1939, at the Central Conference, the Woman's Christian Service Society was organized for all India and Burma, and became one of the charter units in the World Federation of Methodist Women. The Hindu name of our local societies is "Mahila Samiti."

Since 1932, many societies have been formed in the Central Provinces, not only in the central stations, but in far-removed villages as well. In some of these, not a woman can yet read save the Bible reader, who leads them.

From the beginning, emphasis has been placed on giving, not how much, but how freely. Therefore the women of small means give what they can, and those of greater ability expect to give and do give more. Some societies have observed Self-Denial Week, and through it secured the greater part of their budget; others have given out "sunshine bags" which have been collected at the Easter sunrise meeting. But in 1938 a new impetus came into the giving. Mrs. Moore was here, and it occurred to some that if the ladies at home would accept a gift of Rx. 70/ instead of $70, our conference might make our beloved president, Mrs. Chitambar, a seventieth anniversary member. Mrs. Moore replied with enthusiasm that she felt sure it would be accepted. It was with some pride and satisfaction that we realized that amount. The following year that sum was doubled, and in 1941 the total giving came to Rx. 290. in spite of the fact that the failure of the monsoon had resulted in many places being declared by government under "famine conditions" and other districts closely bordered it.

What has been done with this money? The W.C.T.U., the Warne Baby Fold, the Bhabua Home Mission Field, support and travel for our Indian missionaries in Africa (Rev. and Mrs. Christian), the Sironcha Hospital, leper work, local district needs—all these are the varied interests of our women. The Hindi magazine for women, now called the *Masihi Mahila,* or *Christian Woman,* publishes monthly a missionary program, articles on temperance work, and material for mothers' meetings on the Christian home.

The same problems face leaders here that face them in the U. S. A.—the women who can push the work are the busiest women. Very few Christian women are unoccupied. Many teach in mission and government schools; others are nurses and Bible women, and the lesser educated women are found doing coolie work when it can be found. They have little time or strength after their day's work is done and their household duties have been attended to in the laborious manner in which they must be done in this country, attend, prepare for, and be responsible for the success of meetings. However, the splendid advance in spite of all this, during these last few years, thrills us with visions of what the future may hold for service by the Christian women of India. We know that we have not touched even the fringe of the possibilities that are here.

Student Work at Florida State College for Women

By Betty Ann Taylor

WHEN the members of Trinity Church in Tallahassee, Florida, decided that the Methodist girls at Florida State College for Women needed a student house, the men of the church took off their coats, rolled up their sleeves, and proceeded to build it. Businessmen wielded hammer and saw, a local merchant offered paint, and the Woman's Society of Christian Service supplied enough money to purchase meager furniture.

The finished building was rough—a big unsealed main room with small kitchen and conference room at one side. It served the purpose, however, and in course of time additions were made until today's Methodist Student House has quarters for the director, a combination living and dining room, an enlarged kitchen, a small porch, and extra closet space in addition to the original main room. Cheerfully but not elaborately furnished, the house sports a big fireplace, a stock of games, a piano, radio, comfortable sofas and chairs, rugs, and kitchen equipment to serve a fair-sized luncheon. When summer days grow warm a shady lawn in the back provides lounging space.

Ladies from the Woman's Society of Christian Service have given plants for the sunny windows and jellies and preserves for hungry students. Children from a local mission Sunday school where the college girls often teach helped make napkins and tablecloths. College alumnae who enjoyed the house during their school days send gifts of money, while the local men's Bible class helps buy fuel during the winter. Gifts such as these, plus the regular pledges paid by students and a monthly allowance from the Woman's Society of Christian Service keep the house running. The director's salary is paid by the Louisiana Conference of the Woman's Society of Christian Service which now owns the whole property.

Just as the Foundation has gathered equipment by the help of friends throughout the state as needs of the house have become apparent, so the activities of the organization have grown with the needs of the girls. The trend has been toward including more and more students in all the activities. The executive council ("Board of Stewards," so to speak), consisting of twenty upper classmen, once held its private worship service each Wednesday evening. The gathering was exclusive; visitors were frowned upon. Today members of the three councils are especially invited to this service, but all students are welcomed. A Tuesday evening vesper service was started for benefit of freshmen; today upper classmen, boy friends, and college faculty members also attend. The freshmen once had no voice in student center affairs; today, through a Freshman Council they have charge of specific parts of the program.

The Sunday program has likewise changed, as growing interest has brought new suggestions. Once the students tried to fit into all the Trinity Church activities, but the girls have found that services at the student house can be better fitted to their needs and are less disrupting to the town church. For instance, the Sunday-school class grew too large for any classroom at the church. Now students meet for their own class at the Center and charter a bus to take them to the church services in town. The influx of college girls into the town league in September and their exodus in May proved demoralizing for the local young people; finally the students decided to have their own services at the Center each Sunday evening. The girls often dropped in at the student house on Sunday afternoons for a chat, and so the custom of Sunday afternoon teas was inaugurated. Now students come and go all afternoon.

One of the trying times of all college students comes with exam week. To lighten the tension which everyone feels from studying and taking tests, the Student Center holds informal teas each afternoon. Over punch and cookies the girls relax; anything pertaining to examinations is a forbidden topic of conversation. When the weather is pleasant these teas are held on the lawn.

With the establishment of an army air base near Tallahassee came a real problem to the college. Soldiers from the base, wishing to meet the college students but having no opportunity to do so, since Florida State College for Women girls are not allowed to visit the local USO, began to wander through the campus "picking up" dates. The college authorities, frowning on this, instituted stricter regulations. No one seemed willing to take the responsibility for introducing the army boys and college girls in a wholesome normal way. Finally some of the religious organizations took the lead by giving parties for selected groups of soldiers. At the Methodist party a hundred young people made the building vibrant with their folk games. At the end of the evening the director of the Methodist Student Center invited the soldiers to visit the house at any time.

A few came at first, and then more and more boys formed the habit of stopping in when they had free evenings. Some brought their dates from the college to make candy or play games. Now evenings always find the house gay with a crowd of soldiers and girls. They gather around the piano for songs; they read magazines; they listen to the radio; or they simply chat and joke together. Miss Alpharetta Leeper, director of the organization, is always on hand to join in the fun. The boys attend the religious services as well as take part in the recreation at the student house; the friendships they form do much to make their army service more pleasant.

All of these activities do not just happen haphazardly. They are thoroughly thought out and discussed. The planning begins during the summer. Members of the Executive Council bring their plans with them when they return early to school in the fall for an overnight retreat at a camp near Tallahassee. New ideas are discussed pro and con; old features come up for re-evaluation. When school begins each council member knows what she has to do and what the other council members are planning. Further co-ordination is insured by the director, who holds weekly conferences with each council member. Besides the Executive and Freshman Council already mentioned, an Administrative Council takes a share in keeping things going. The tasks are divided so that no one is overworked, but many get a part in the activities. Thus flowers are kept fresh on the mantel, letters are written, members are notified of meetings, a fortnightly newssheet is published, worship services are planned, tea served, groceries purchased, all with a minimum of trouble.

The girls have found that they get new ideas and in-

The Methodist Student House, center of religious activities for the Methodist girls of Florida State College for Women, stands just across the street from the campus. Between five and six hundred of the college students are Methodists

This is part of a Tuesday evening vesper crowd. The girls say it makes them feel at home to sit on the floor. Miss Alpharetta Leeper, director, is sitting at the extreme left. She shares her hymnal with a soldier-visitor

The student house welcomes visitors with punch on Sunday afternoons. Freshmen have charge of serving, and anyone who likes may supply music, as the two on the piano bench are about to do here

Before sugar rationing the kitchen was quite popular for candy-making. Miss Leeper, director, who stands in the center wearing an apron, is searching for sugarless recipes

spiration for their work by meeting with students from other colleges. Discussing their difficulties with other Wesley Foundations they often find encouragement in the fact that others' plans, like their own, do not always work out perfectly. Florida State College for Women has been well represented at the state student conference and at Lake Junaluska. Last winter Urbana seemed very far away from Florida to those who wanted to attend the national student conference, but friends donated cars and gasoline and the organization was able to contribute a small amount of money. On December 29 four cars from Florida, carrying twenty people, eight of them students from Florida State College for Women, arrived on schedule in front of the Wesley Foundation at the University of Illinois. Weeks later, back in Tallahassee, the stay-at-homes were still being regaled with stories of snow and ice skating, of E. Stanley Jones and Mordecai Johnson.

During the fifteen years since the men of Trinity built Wesley Foundation, four directors have helped to carry forward the work. Each has been much loved. As the time has come when each leader had to leave, the students have felt that their student center would not be the same under different leadership. Perhaps it has not been the same—perhaps it has grown. At any rate, through the years the work has gone on. Today it stands as it is because of the contributions made by directors, students, the Tallahassee church, the Woman's Society of Christian Service, and people throughout the state who have lent a helping hand.

A New Book

Great Women of the Bible, by Clarence E. Macartney, a well-known preacher and author of many books. His volume, *The Greatest Men of the Bible,* proved so popular that many requests came that he prepare such a book on the great women of the Bible. These biographic sermons of thirteen women are most unusual, ending with the Ideal Woman he finds in the last chapter of Proverbs. Quoting the author himself: "To preach on these biblical women is to illustrate life in its deep reality—sometimes base, ignoble, contemptible, and wicked, but ofttimes lofty, noble, godlike, and glorious."

Abingdon-Cokesbury Press. Price, $1.50.

The Church Serves Children in Latin America

By Ruby Van Hooser

MANY wonderful adventures of friendliness, help, and love are carried on today around the world by followers of Jesus Christ. Among them all none are more significant than those that attempt to serve the childhood of every land. The truth of this is clearly seen if one looks more closely at some of the ways in which The Methodist Church is trying to help children throughout Latin America achieve that joyous and normal life which should be the possession of all boys and girls everywhere. Let us in spirit be off, then, on a trip that will take us through certain countries of South America as well as to several islands of the Caribbean, where we will have flashing glimpses of the work that the church is carrying on as it meets the simple, basic needs of children. Our journey will lead us to some of the great capital cities of the continent to the south—cities such as Lima, La Paz, Santiago, Buenos Aires, Montevideo, and Rio de Janeiro. It will also take us to quiet places in rural countryside or to far-off mountains. Wherever we may go there will be the thrill of seeing the spirit of Christ actively at work in men and women who gladly serve the Master there.

First we will travel to Peru, that land of ancient Inca culture, and stop in the city of Lima to visit the children in the kindergarten and elementary grades of the outstanding Lima High School. Here, in the kindergarten, we see groups of attractive small boys and girls, seated around low tables, making a train big enough to ride in, creating a model market or an Indian village. They chatter among themselves in Spanish, but they are also learning to speak English as well. The faces of the children are different, ranging in color from blue-eyed blonds to black-eyed, brown-skinned Indian types, and the bright smocks which the children wear during school hours make the classrooms of this and the other primary grades which we visit look like bright-hued flower beds. Some of the children, we are told, come from families of wealth, and others from homes that are very humble. Here, with Peruvian teachers and missionaries working side by side all the boys and girls are being educated in ways of happy Christian living. Later, visiting the near-by Callao High School, and preparing to go on our way, we think of the possibilities that are wrapped up in these children and others whom we shall see as they grow up and take their places by and by in the life of their own countries.

High in the Andes Mountains we find the country of Bolivia, where the population is largely Indian. On the outskirts of the city of La Paz is located the American Hospital and Dispensary, and here many interesting hours might be spent with the physician and nurses in charge who minister to children in clinic and hospital ward. From distant parts of the country boys and girls are brought to the doctor by their parents when they are ill, and the children come to love the nurses who make them feel so at home. During the past thirteen years over a thousand babies have been born in the hospital, and later many were brought back to the clinic by their mothers to be weighed and cared for, so that they might grow up with strong healthy bodies. Walking through the hospital with the doctor, talking to the children whom we see, and visiting the clinic later on in the day we find it hard to leave this friendly place where healing is carried on in Christ's name and in his spirit.

Another piece of work in Bolivia which we are eager to see is the activities in the schools and the church schools for the children of the Aymara-speaking Indians who are scattered over a fairly large territory around La Paz. The schoolhouses (where Sunday school is also held) have been largely built by the Indians themselves. Entering one of the schools we find the children sitting on mud benches along the wall. The garments of the boys are made from the wool of their own sheep, prepared by their fathers and mothers, and then woven into cloth. We learn that health education is included in the program of study, and that the children play games similar to those in the United States. In the Sunday schools we notice that stories and pictures are enjoyed, and that the singing of simple hymns is stressed.

Leaving Bolivia and crossing the nitrate deserts to the long, narrow country of Chile, we come to the city of Santiago, where we find a well-known social center, the Sweet Memorial Institute, busily at work among the children and their families in a crowded factory section. We listen as one of the workers tells us of the day nursery that has been such a boon to the mothers in the neighborhood. She says:

"At seven in the morning the mothers begin to bring the babies to the nursery. They come from very poor homes, where there is often no one to care for the children while the parents are away at work. So the mother hurries along with the child in her arms and perhaps with another little one running beside her. At the Institute she lays down several cents for the baby's care, then hastens off to work in the factory, knowing that her child is fed, loved, and given every attention throughout the day."

Many things are going on at Sweet Memorial for the other children as well as for the babies. Besides the kindergarten, there are clubs for boys and girls, a prized library where the children find interesting books, medical and dental clinics with a registered nurse in charge, and various activities for fathers and mothers. Next door is a Methodist Church, the church-school classes of which meet in the Institute.

Going on from Santiago to Angol in southern Chile, we find a large farm of nearly 4,000 acres, with an agricultural training school attached. The farm is called "El Vergel," which means the Garden of Eden, and it is well named. A fascinating place it is to the boys and girls whose parents live and work on the farm. Most fascinating of all, perhaps, are the camps for the children that are held on the farm from time to time. One of the workers describes for us the first camp for the boys of the farm:

"There was the lovely Malleco River, none finer in the world, it seems, for bathing and fun. There were lessons in natural history, for a farm furnishes the best laboratory for that study. There were other lessons so pleasantly given that it was not a bit like study. And there were lessons in service; the boys took turns at setting the table at helping with the food, and serving the others. There was a pastor's wife who taught them music, and a worker from Sweet Memorial Institute who told them stories."

The missionary enterprises described in this article have been selected for emphasis in the curriculum materials for the missionary education of children in 1942-43. Many of the enterprises are related to both the Woman's Division and the General Division.

Still rejoicing in the happy times that the farm is furnishing to its children, we at length leave Chile and turn our faces toward Argentina, and its capital, Buenos Aires, the largest city in South America. While there are lovely parks and busy streets, there are also the poorer quarters of the city as well, just as there are in cities in our own country. Here, in the midst of the densely populated and less privileged part of the capital we find a great social center, called Boca Mission, radiating friendliness and cheer and help to all who come within its influence. With its kindergarten for small children, its clubs and classes for boys and girls, its playground and library, it is a place to which many children like to go, and where they are always sure of a warm welcome. Four hundred people wend their way to Boca Mission each day, and find life made richer and better because of the comradeship they find.

A visit which we enjoy very much is made to the Mercedes Home in the province of Buenos Aires. Here fifty boys find an attractive place in which to live. A friendly bus driver takes the children to the public school each day and brings them safely home again. In the afternoons the boys like to run and play on their "farm" across the road, and help in its work. On Sunday they go to Sunday school at the Methodist Church near the school. Groups of children from Boca Mission spend a week or two each summer camping on the farm of the Mercedes Home.

Back in Buenos Aires from our visit to the Home and talking to the religious education secretary of the conference, we hear of plans to encourage every church to provide a vacation church school for its children. New materials are being prepared and vacation schools bid fair to become a vital part of the program of the church for the children as it has become throughout the United States.

From Argentina our way leads us next to the modern city of Montevideo, in Uruguay, where stands Crandon Institute, the school about which we have heard so much, whose student body represents a cross section of all the nationalities in the country. Going into the primary school, where both Spanish and English are used, we find a whole series of varied and stimulating activities in progress. One of the most interesting studies made in the third grade in recent years, a teacher tells us, has been on the Pan-American countries.

"Customs of the people living in different parts of the Americas are discussed," she says; "pictures are found, poems are learned, stories written. Boys and girls from various countries tell of the nation from which they have come, costumes are brought in, and sometimes a program is planned for the parents or for the rest of the school. Flags of all the nations are displayed, songs are sung, victrola records played, and articles from different parts of the Americas are brought in for display. . . . . Other peoples are also studied—the Japanese, the Chinese, Dutch, and Africans being among their favorites. The children are taken in the school busses on any trips they wish to plan, to the airport, to the port to see a big ship, to the aluminum factory or woolen mills, and to many of the lovely parks."

We could spend many days visiting the boys and girls at Crandon Institute as well as at Friendship House, a social center which lives up to its name, and which is planted in the midst of the packing-house district of Montevideo. But our journey is drawing to an end, and we hasten on to the great republic of Brazil, where in many places the church is at work among the boys and girls near by. We have a happy time becoming acquainted with the children in the large Lins School in the state of Sao Paulo—that coffee-growing center of the nation, and visiting in the Methodist Institute in Ribeirao Preto, a center where, in addition to many activities for children, Brazilian girls are being trained to work in the churches throughout their own country.

Our last hours in Brazil are spent in the capital of Rio de Janeiro, in one of its crowded slum areas, where the People's Central Institute is carrying on a memorable ministry for children. We will not soon forget the boys and girls we saw there in the kindergarten and primary school, out on the playground, and in the dental and medical clinics. The missionaries and Brazilian workers who direct the work for the children and become their fast friends are making their lives count for the most in the richest sense of the word.

And now, as we prepare to leave South America and visit some of the work for the children that is being carried on in the Caribbean Islands, our thoughts go back to the countries we have visited where The Methodist Church is trying to serve its boys and girls. Living pictures of the gospel in action fill our minds, and we feel that we have seen the Master moving among the children and those who work with them in our sister continent to the south. The church includes among all its activities no more significant experience than this.

We Must Strengthen Foreign Missions

(*Continued from page 3*)

vision, but Carey's dream was fulfilled over a hundred years later by the formation, immediately after another world war, of the International Missionary Council.

In 1799, when Napoleon was returning to France from his effort to break Britain's communications with India, the evangelicals of the Church of England organized the Church Missionary Society for Africa and the East. In 1804, not far from the time when Napoleon was giving to England its greatest threat of invasion between the Spanish Armada and Hitler, men of faith formed the British and Foreign Bible Society. In 1812, while American ports were being blockaded by the British and on the eve of our second war with England, Adoniram Judson sailed for India.

At the time all these movements were small. They attracted almost no public attention. Yet they and the others associated with them have grown to world-wide proportions. They have had more influence upon mankind as a whole than did Napoleon. And they were a blessing and not a curse. In an age when sin on a vast scale abounded, grace did much more abound. With this record behind us, we can thank God and take courage. In our day we, too, must venture forth on the world-wide task to which God calls us, knowing that God's word cannot fail but will accomplish that which he pleases and prosper in the thing whereto he sends it.

Wesleyan Service Guild

By Marion Lela Norris, *Secretary*

What Is Christian Social Relations?

One unit last year bought a cow for a family which was in need. Another furnished glasses for a child who was failing in her school work. A third found work for a widowed mother and served as her adviser in moving out to the edge of town where her children could raise a garden and have chickens. Yes, that is Christian Social Relations.

No doubt other units have done other worth-while things which they have neglected to report. Please send the National Guild Office items of which you are proud and which would be helpful in suggesting to other groups things which need to be done. Be sure that every citizen in your community has been invited to attend some church regularly. Be sure that every child in your community attends school. Be sure that every person in your community has an opportunity to engage in some form of social life.

The Problem of Alcohol and Other Narcotics

The pamphlet on Alcohol and Other Narcotics is off the press. The chairman and members of the Committee on Christian Social Relations and Local Church Activities in each unit should write to Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, enclosing 15 cents, for a copy.

"Who is responsible for bringing about a change in the social attitude on the liquor situation? The Christian woman, in her home and daily life, by a behavior based upon a reasonable, scientific understanding of what alcohol is and what it does. . . . . SHE IS THE ANSWER!" Thus, in a few words gleaned from the files of the National Woman's Christian Temperance Union, is summed up the challenge to the women of Methodism today.

As business and professional women, and as women in industry, functioning through The Methodist Church, the Wesleyan Service Guild accepts this challenge by protesting against the evils of the traffic in alcohol and other narcotics whenever and wherever possible. Indeed, it is self-evident that since alcohol is a narcotic, habit-forming drug, and one of three racial poisons, and since The Methodist Church stands squarely against such, no one can be truly "Methodist" and not exercise a firm conviction against them.

What, then, should be our attitude toward alcohol and other narcotics? Briefly, we should refuse to be led to believe that it is "smart to drink," and certainly we should practice and advocate personal abstinence as one method of bringing in the kingdom of God.

To be intelligent one must be informed. We should impart through our Committee on Christian Social Relations and Local Church Activities such knowledge as will enable our membership to vote intelligently in election, both state and national, contacting senators and representatives and expressing our convictions, when such action is helpful in suppressing the evils of indulgence in the use of alcohol and other narcotics.

We should, whenever possible, patronize those business concerns which do not engage in the liquor business, and commend those newspapers and publications which refuse liquor advertisements. These and other suggestions for combating the alcohol beverage traffic will be found in the new pamphlet.

Peace Study Urged

The work of the Committee on Christian Social Relations and Local Church Activities in each unit of the Wesleyan Service Guild is to permeate the whole of life with the burning desire to bring the world to Christ. It is not separate from the work of the Committee on Missionary Education and Cultivation—merely an extension of the spirit of missions to the seven areas of work covered by Christian Social Relations and Local Church Activities.

CONSECRATED CHRISTIANS WILL CONTINUE TO CONTRIBUTE SACRIFICIALLY TO MISSIONS BECAUSE:

I. Two hundred additional missionaries are needed at once in Latin America.

II. Many missionaries are still at their stations with increased opportunities for service.

III. Emergency travel for missionaries is costing twice the amount appropriated.

IV. The Board needs to establish reserve funds for reconstruction when the war is over.

One of the recommended study courses for the coming year is peace. A packet has been prepared to help in the pursuit of this study. The most important leaflet in the packet for the chairman is the *Study Guide for Leaders,* which is the key showing how to use the other pamphlets in the packet. It would be gratifying to know that every unit of the Guild across the country was sponsoring a group devoted to the study of peace. It might be a group for Guild members only; it might be a group for the whole church for which the Guild took the responsibility for finding discussion leaders, a meeting place, selecting the time, and supervising the publicity; it might be a group for all the employed women of the community.

The course for mission study is Latin America. This and the peace study may be co-ordinated admirably. One leader went through Rycroft's book entitled *On This Foundation,* marking those passages which deal with one of the seven areas of work in the field of Christian Social Relations. It was amazing to realize that any discussion of Latin America touches so many points in common with those areas.

The Peace Packet may be had by sending 75 cents to 420 Plum Street, Cincinnati, Ohio. Order at once and report the fact to the national Guild office that you expect to promote a study group. (See page 17 of this issue.)

Community Co-operation

When planning ways of attacking community problems it is wise to enlist the co-operation of other agencies working toward the same end. Among agencies from which it would be proper to seek help are the Young Women's Christian Association, the Young Men's Christian Association, the National Grange, and the Women's Christian Temperance Union.

The Southern California director of International Relations for Peace of the latter organization recently made some suggestions of ways in which individuals may help the United States in time of war. These include the establishment of leadership in humanitarian measures and social reforms, widening horizons by reading such books as *The Healing of the Nations,* by Henry P. Van Deusen,

the cultivation of interracial good will among those of other color within the borders. This may be begun by breaking the custom of using such words as "Greaser," "Nigger," and "Jap." Get acquainted with foreign neighbors. Keep down glorification of war; cultivate a year-round Christmas spirit; study the Constitution of the United States and the Bill of Rights to help keep civil liberties. Keep good homes where children of character can grow up. Support measures which may offer hope of ending hostilities. Hold fast to Christian principles and do not give way to military psychology. Interpret all issues in the light of Christian ethics.

The Wesleyan Service Guild has much to contribute when it seeks to co-operate with other groups in the community.

Cause for Rejoicing

Governor Ralph L. Carr, Colorado, is one executive who took the stand that Japanese whom authorities felt should be moved from the West Coast would be admitted to the territory under his jurisdiction.

For some months the *Ladies' Home Journal* has been running a series of articles on the home life of typical American families. The family represented in the August issue is that of Major De Haven Hinkson, Negro.

"While the First Presbyterian Church at Springfield, Illinois, is being renovated, Temple B'rith Sholom has loaned its building. At Springfield, Massachusetts, a Negro institution, Mount Calvary Church, has had its mortgage lifted by a gift of $2,400 from the congregation of Beth Israel Synagogue. The Vatican has added a number of new Jewish employees, and now has over a hundred. Philadelphia Jews have given a tower to the Elmwood Methodist Church. Unitarian churches report good results from their display of signs over the country reading, "Leshanah Tovah—Friendly Greetings to Our Jewish Neighbors for Their New Year." Eighteen Protestant and ten Catholic churches of Pittsburgh have received $100 each from the will of the late Hyman Goldenson, Jewish merchant. Jews in Missouri have presented to the diocese of the late Dean William Scarlett, for Christ Church Cathedral, two massive carved doors. Corpus Christi, Texas, has begun a new Y.M.C.A. building on a site donated by S. Gugenheim." *

The Nature of Patriotism

The director of a teacher's employment agency was recently heard to remark that a well-trained teacher could practically have her choice of positions especially if she were qualified to work in rural communities. When asked the reason this authority explained that many women were leaving the teaching profession for the various government services. Asked if it meant more money, he replied in the negative. "For," said the director, "even if the salary is larger, the expenses are greater and the individual has no more to spend on herself in the end. But many of the women are going into other work because they feel they will be making a greater contribution to their country in her time of need by so doing."

In the June issue of the *Grade Teacher,* Florence Hale, editor, points out the fact that Mr. Hitler "never in his life had a good teacher." She advises teachers to think carefully before leaving school positions. "Consider whether your greatest patriotism, after all, may not be to stay by your job and see that these children, who later on will have to take up our civic burdens, are prepared physically, mentally, and spiritually, to assume their responsibilities."

* From Worldover Press.

Guild Responsibility for the Christian Family

The area of the Christian family has often seemed to the casual observer that division of the Department of Christian Social Relations and Local Church Activities in which the Wesleyan Service Guild would have the least interest and influence, since many members are at work outside the home. For that reason it has received the least emphasis in the past. However, world conditions have so changed society that the time has now come for members of the Guild to give serious consideration to the Christian family and to the ways in which they can help hold it together.

Public schoolteachers are in a position to discover at what points children need guidance. They can see that laws protecting the education of the young, which have evolved after long years of struggle, are not thoughtlessly discarded in the name of patriotism. They can support new legislation designed to improve the educational systems of community, state, and nation. They can be alert to individual needs arising out of disorganized home life and themselves seek ways of alleviating these needs.

Women in business and industry can protest the employment of children who should be in school. They should make it their business to urge safety measures: the six-day week, reasonable working hours, sanitary working conditions, and adequate—though not exorbitant—wages.

BOOK LOVER'S CORNER*

"Education, even in the higher branches, should not be a teaching of skills but an opening of the mind, an enlarging of vision, a kindling of spiritual lights. There is immediate, desperate work to be done now by women, but we will do it badly if we ourselves are narrow and undeveloped, physically, mentally, and morally."—Mary Moore Dabney Thomson.

The World Community

Oolooah Burner. WINGS FOR THE COMMONPLACE. The Woman's Press. $1 for set of four books.

The first of these four books shows how faith may help a person face the black despair of the present-day world. The other three help the reader to recognize his world neighbor and suggest plans for facing the world today.

Howard L. Brooks. PRISONERS OF HOPE. L. B. Fischer Publishing Corporation. $2.75.

Mr. Brooks writes of a France that is defeated and humiliated at the present but which, in his opinion, will rise again.

American Friends Service Committee. 1941 ANNUAL REPORT. The report of the Friends Service Committee for the year 1941 is thrilling reading. When others say, "It cannot be done," this committee can quietly reply, "We did it."

Henry A. Wallace. THE PRICE OF FREE WORLD VICTORY. Fischer, 1942, paper 25c, cloth 75c.

Vice-President Wallace's speech of May 8, considered as one of the major documents of the war, is "a clear restatement of purpose and objectives—a creed for the common man." (Henry Wallace in Christian Century, June 24, 1942, pp. 799-800.)

The City

Judge Camille Kelley. A FRIEND IN COURT. Dodd, Mead Company. $3.

The second woman in the nation to be appointed judge of a juvenile court writes of her experiences. She has a deep conviction that anybody not subnormal or mentally diseased can be helpful to a useful, satisfying life through the application of patience, kindliness, neighborliness, and truth.

Anyone desiring to know ways of putting Christian Social Relations into action should read this book with an open, imaginative mind.

The Church

John Knox, Editor. RELIGION AND THE PRESENT CRISES. University of Chicago Press. $1.50.

This is a series of nine lectures given at the University of Chicago under the Walgreen Foundation. They attempt to explain the meaning for the church of the present world crisis.

The Family

James Lee Ellenwood. IT RUNS IN THE FAMILY. Scribner's. $2.

A popular lecturer who takes himself with a sense of humor describes family life. "These are not the pages of a neutral news analyst," he admits; "I am in the thick of the home."

*Do not order these books from Literature Headquarters.

Status of Women

By Florence Schleicher Teed

I RECENTLY heard a president of the Woman's Society of Christian Service say: "Let's just put Edith Jones in on Status: that committee doesn't amount to anything anyway. No one, not even our bishop's wife, knows what it's all about." That president is not the exception nor was the bishop's wife unusual. Just because the Status of Woman Standing Committee is down the line on every official slate does not mean it is unimportant or incidental. Far from it! Rather is it the foundation of the superstructure of our and all other women's organizations. The only reason many do not know what to do with this committee is because so few have any background for or knowledge of their personally unearned privileges and rights. Hence they assume no responsibilities toward societies or their fellow sisters here and abroad. Moreover, until church women themselves become cognizant of the fact that when about one half of any population constitutes the leisure class (which the average middle class women of America do represent), that nation is already decadent.

What, then, will this most important committee do about it?

1. Use, study, distribute the Status of Women Handbook, and assign portions of it for programs—not to be read, but to be reported on and discussed.

2. Study periodicals published especially for women (a few listed in bibliography in handbook).

3. Watch for current items on advancement of women, such as the following, and realize what these changes mean, not alone to the women of one country, but to all women. It is only twenty years since the women of Turkey have laid aside their veils. In that short time they have attained, by sheer merit, twenty seats in the one-house Parliament which Mary Williams, professor emeritus of Goucher College, says "is 150 per cent better than it is in Washington."

Today, twenty-two years after the enfranchisement of women, only one woman sits in our Senate, and eight in the House. Professor Williams comments thus: "Even this poor showing is optimistically misleading since several of these women have reached their high positions via the cemetery, as the widows of their predecessors. They have not been elected because of individual merit."

In New Zealand the Republican Prime Minister, Walter Nast, in a speech at the Second World Congress, said, "We must see to it that equal rights, equal opportunities, equal access to the earth's riches are made available to all men to all women of all countries, regardless of color, race, or creed."

In Russia, under the Soviet Constitution, women in the U.S.S.R. are accorded equal rights with men in all spheres of economic, state, cultural, social, and political life, and this is interpreted literally.

4. A question like the following would, if thought out before a meeting of the society, produce interesting opinions: What is woman's main contribution to life and the pursuit of happiness for our nation?

5. Become acquainted with the Lucretia Mott Amendment now waiting for House action. (Listed on Senate Calendar as S. J. Res. 8, Calendar No. 1363.)

6. Study the position of married teachers, of women in war industries, and your attitude toward them now and after the war. Do you feel superior to them? All castes are not confined to India.

7. What about discrimination against women doctors at the present time? Will there be a true emancipation after the war? Or is the present employment of women one of expediency alone?

"It is difficult for some to realize that any group of women has to work for equal rights before the law,' said Georgia O'Keefe, LL.D., a devoted feminist and world famous artist, recently. Indeed, the task of Dr. Emily Dunning Barringer, retiring president of the American Medical Women's Association, who is seeking to have women physicians installed in the Medical Reserve Corps of the U. S. Army (and Navy) with rank and pay equal to that of men physicians, would be simple if the Equal Rights Amendment were now in the Constitution. The power of discrimination against women lies in the office of the Surgeon General of the Army. How could this office evade a Constitution embodying this amendment—"Men and women shall have equal rights," etc.? As Dr. Barringer wrote in the *New York State Journal of Medicine,* January 15, 1942, "We are living in a new era where vital accomplishment, not sex, is the measuring rod." She argues also that experienced women physicians would be preferred by wives and mothers of soldiers and sailors than inexperienced young men doctors.

Edith Houghton Hooker, of Baltimore, a seasoned, sane feminist, has contributed this excellent paragraph on "Robbing the Human Race," which should spur our women on to action:

"Those who open the door of opportunity know not . . . . what great benefits shall come after they . . . . rest. . . . . Genius is too precious, too rare a thing, to be denied development; yet until women have equal rights with men, in every avenue of life, the world will continue to lose, unwittingly, a part of the greatest potentian blessing."

As Minnie L. Moffett, M.D., writes in the June *Independent Woman:* "Business and professional women in the United States have more to lose in this war than any other group of human beings in the entire world . . . . and everything to win. . . . . Ours have been the privileges of self-realization through hard work and responsibility and self-denial, through education for a purpose, through participation in community life. . . . . We have co-ordinated the economic, social, and biological phases of our lives better than have any women since the industrial system began."

As members of the Status of Women Committee, we do ask that women of Methodism understand that there are vicious ideas abroad today which, like disease germs, know no geographic boundary and that rights, privileges, and opportunities already won and lost in Axis-controlled countries may be held here in our nation only by interest and concern and resolute determination.

Attention, Spiritual Life Chairmen

A new stewardship play, *Society Versus the Church,* by W. A. and Edna Dutton, is now available. The play interprets Christian stewardship. It uses fifteen characters, men and women, but may be adapted for women only. Playing time, forty minutes. Recommended by the United Stewardship Council. Price, 10 cents per copy. Order from your nearest Methodist Publishing House.

News of Missionaries

From Chattanooga to Cienfuegos is a long journey for these days but not for one who is going home. That is the way *Miss Beulah Jane Smith* feels about her appointment to Cuba. She was born there, and now, as a newly commissioned missionary of the Board of Missions and Church Extension, she is returning to the very city of her birth.

To Chattanoooga from Cienfuegos comes *Miss Bernice Scarlett,* a missionary who has served acceptably in Cuba for two years but who must now give up living in a semi-tropical climate. She has accepted appointment to Wesley House in Chattanooga.

During August the airplanes between Miami, Florida, and Havana, Cuba, were kept busy carrying our missionaries to their field of labor. With all regular passenger boats off the line, plane passage is the only kind of transportation possible. The following have returned to Cuba after regular furlough: *Misses Elizabeth Earnest, Clara Chalmers, Frances Gaby. Miss Dreta Sharpe* returns after a special leave of absence for study and is to be in charge of social work in Entronque. *Miss Lucile Lewis* re-enters the ranks of the active missionaries and will carry on social work in connection with the dispensary in Pinar del Rio.

Three missionaries from the Orient have accepted temporary transfers to Cuba: *Miss Minta Stahl,* of China, goes to Havana to teach music in Colegio Buenavista. *Miss Etha Nagler,* of China, will teach English in the same school. *Miss Esther Hulbert,* of Korea, goes to Colegio Eliza Bowman in Cienfuegos to teach English.

Miss Muriel Grace David, commissioned in June, sailed in September via the West Coast of South America to go to her appointment in the Boca Mission in Buenos Aires, Argentina.

Miss Geraldine Johnson, formerly principal of Fairfield School in Singapore, has accepted transfer to Peru and sails early in September to become the directora of the Girls' Department of the Callao High School.

Miss Ruth Lawrence declined to accept repatriation and has remained at her work in Warsaw, Poland. She is living at the same address, 12m6 Mokotowska, and is free to carry on her church work.

A Y.M.C.A. secretary who recently came out of Bulgaria reported that *Miss Mellony Turner* and *Miss Esther Carbart* are well and busy in the American School in Lovetch, which seems to be going on without restrictions.

At home from North Africa are three missionaries who are unable to secure passports for return to that field. All of them have taken higher degrees this summer. *Miss Glora Wysner* received her Ph.D. from the Hartford Seminary Foundation; *Miss Frances Van Dyne* and *Miss Martha Robinson* took their M.A. degrees at Scarritt College. Miss Wysner will work with the Foreign Missions Conference in preparation for the Christian World Mission Convocation. Miss Robinson has accepted a position as teacher of Bible in the high school at Whiteville, North Carolina. Miss Van Dyne will be assigned for deputation work in the South Central Jurisdiction.

Do This In Remembrance Of Me
WORLD COMMUNION SUNDAY, OCTOBER 4, 1942
We join in symbolic fellowship—
. . . with the boys of our homes and churches who have gone into the armed forces,
. . . with homeless and hungry sufferers in war-torn lands.
To make possible a ministry to both of these, through the Methodist Commission on Camp Activities and Chaplains, and the Methodist Committee for Overseas Relief, the sacrificial communion offering is taken in all our Churches.
THE FELLOWSHIP OF SUFFERING AND SERVICE

CONFERENCE INCOME BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Student	Methodist Youth	Children	Totals	Totals Confer 2d Qr.,
North Central:							
Central Northwest	$1,234 85	.....	.....	$26 67	$13 10	$1,274 62	$1,0
Dakota	2,054 12	.....	.....	.....	.....	2,054 12	1,9
Detroit	18,899 82	$986 98	.....	567 83	149 18	20,603 81	17,7
Illinois	17,666 51	747 25	.....	584 59	197 15	19,195 50	17,3
Indiana	12,618 07	832 92	.....	398 15	212 16	14,061 30	15,3
Iowa-Des Moines	12,728 35	831 97	.....	306 86	82 22	13,949 40	14,1
Michigan	11,366 82	892 76	.....	455 95	217 95	12,933 48	11,1
Minnesota	5,684 19	317 50	.....	80 30	88 53	6,170 52	5,9
North Dakota	1,946 81	60 90	.....	18 91	11 78	2,038 40	1,8
North Indiana	7,103 61	437 91	.....	386 52	159 31	8,087 35	11,7
North-East Ohio	28,230 98	1,284 97	.....	701 83	294 81	30,512 59	36,1
Northern Minnesota	4,265 73	473 20	.....	124 28	89 79	4,953 00	6,6
Northwest Indiana	10,392 72	810 45	.....	431 96	186 04	11,821 17	6,8
Northwest Iowa	5,590 48	199 75	.....	88 67	34 55	5,913 45	4,8
Norwegian-Danish	524 46	.....	$93 50	22 74	.....	640 70	4
Ohio	38,060 05	1,429 87	.....	1,155 70	375 23	41,020 85	39,7
Rock River	23,750 27	1,807 44	.....	417 00	295 15	26,269 86	27,5
Southern Illinois	6,141 28	350 75	5 00	52 76	47 15	6,596 94	5,9
Upper Iowa	6,267 23	264 71	.....	143 88	122 75	6,798 57	6,7
West Wisconsin	4,632 72	156 54	.....	119 02	19 00	4,927 28	3,4
Wisconsin	4,564 46	232 01	.....	57 91	19 49	4,873 87	4,5
Northeastern:							
Baltimore	20,558 59	423 98	.....	204 14	106 15	21,292 86	17,8
Central New York	7,365 50	140 00	.....	243 97	31 64	7,781 11	8,3
Central Pennsylvania	8,005 76	227 10	.....	42 98	14 05	8,289 89	9,7
East German	341 75	52 00	.....	9 00	2 00	404 75	4
East Swedish	.....	.....	.....	.....	.....	.....	
Erie	14,350 61	.....	.....	121 98	100 84	14,573 43	12,8
Genesee	10,393 65	290 43	.....	249 55	15 14	10,948 77	11,5
Maine	880 58	.....	.....	1 00	.....	881 58	8
New England	6,535 20	42 50	.....	45 12	32 05	6,654 87	5,6
New England Southern	4,710 92	10 00	.....	23 08	15 15	4,759 15	3,4
New Hampshire	783 60	5 00	.....	18 00	.....	806 60	5
New Jersey	7,322 45	188 50	.....	97 37	41 26	7,649 58	9,1
New York	6,268 80	268 69	.....	140 07	20 58	6,698 14	5,9
New York East	8,779 70	356 28	.....	169 81	129 73	9,435 52	8,8
Newark	10,120 26	138 54	.....	90 03	96 84	10,445 67	9,4
Northern New York	4,741 96	175 00	.....	34 50	.....	4,951 46	2,6
Peninsula	5,588 55	25 87	.....	261 44	33 54	5,909 40	5,3
Philadelphia	16,838 74	1,077 40	.....	304 97	202 88	18,423 99	17,0
Pittsburgh	17,956 99	356 53	100 00	318 76	157 40	18,889 68	17,2
Troy	6,902 38	174 35	.....	42 15	14 09	7,132 97	6,4
West Virginia	13,538 61	520 07	.....	230 24	111 29	14,400 21	13,4
Wyoming	7,688 00	18 00	.....	34 00	39 50	7,779 50	8,2
South Central:							
Central Kansas	13,536 30	481 61	4 00	242 25	170 00	14,434 16	12,5
Central Texas	5,343 95	231 25	.....	74 12	119 68	5,769 00	5,6
East Oklahoma	4,189 17	190 00	.....	37 85	26 43	4,443 45	3,5
Indian Mission	75 00	.....	.....	.....	.....	75 00	
Kansas	7,163 64	322 47	2 00	50 09	75 92	7,614 12	8,2
Little Rock	4,805 93	231 25	.....	154 69	41 96	5,233 83	5,1
Louisiana	5,986 67	458 25	.....	72 58	69 87	6,587 37	6,2
Missouri	3,177 58	115 67	2 40	47 05	6 31	3,349 01	3,1
Nebraska	8,057 63	634 40	.....	162 41	65 62	8,920 06	10,6
New Mexico	1,539 64	144 14	.....	24 80	8 77	1,717 35	1,9
North Arkansas	4,130 40	348 45	.....	44 69	73 35	4,596 89	4,4
North Texas	6,454 82	105 12	.....	25 25	59 81	6,645 00	6,2
Northwest Texas	3,270 35	270 18	.....	248 07	28 46	3,817 06	4,3
St. Louis	5,085 30	315 50	.....	60 98	80 67	5,542 45	5,6
Southwest Mexican	83 85	.....	.....	.....	1 88	85 73	
Southwest Missouri	5,677 41	397 35	.....	76 02	23 78	6,174 56	7,2
Southwest Texas	5,556 73	233 00	.....	99 39	77 33	5,966 45	5,3
Texas	7,294 81	310 11	.....	74 03	41 53	7,720 48	7,4
West Oklahoma	5,348 61	317 12	9 19	85 40	47 18	5,807 50	5,9
Southeastern:							
Alabama	7,341 24	381 04	.....	107 33	39 53	7,869 14	8,4
Florida	13,069 13	655 15	.....	111 83	130 49	13,966 60	12,4

DIVISION OF CONFERENCE INCOME

r t	Income for Appropriations: Conference Work	Emerg'cy Gift Fund	Total for Appropr'ns	Home Mission Special	Week of Prayer	Total Conference Credit	Supplies	Cultivation ¼ of 1c Per Member	City Mission Work	Misc.	Grand Total
62			$1,274 62			$1,274 62		$7 75			$1,282 37
12			2,054 12			2,054 12		5 00			2,059 12
93	$1,541 00		20,574 93		$28 88	20,603 81	$179 13				20,782 94
58	3,375 00		19,181 58		13 92	19,195 50	57 70				19,253 20
80	787 50		14,061 30			14,061 30	83 00				14,144 30
85	976 11		13,943 96		5 44	13,949 40	216 27			$50 00	14,215 67
00	874 48	$500 00	12,928 48		5 00	12,933 48	66 00				12,999 48
52	390 00		6,170 52			6,170 52	27 35	17 14			6,215 01
40			2,038 40			2,038 40	1 00				2,039 40
35	900 00		8,086 35		1 00	8,087 35	216 42	53 91		100 00	8,457 68
91	4,891 48		30,498 39		14 20	30,512 59	444 45	37 61		48 00	31,042 65
59			4,842 59		110 41	4,953 00	35 47	15 00			5,003 47
80	581 25		11,780 05		41 12	11,821 17	198 00				12,019 17
04	485 00		5,886 04		27 41	5,913 45	14 10				5,927 55
70			640 70			640 70	16 00				656 70
35	4,540 50		41,020 85			41,020 85	677 18	150 00			41,848 03
34	1,436 72		26,258 06		11 80	26,269 86	227 80	62 90			26,560 56
74	1,000 00		6,595 74		1 20	6,596 94	34 10				6,631 04
57	100 00		6,798 57			6,798 57	17 33	9 64		3 00	6,828 54
39	709 89		4,927 28			4,927 28	44 22			26 25	4,997 75
87			4,873 87			4,873 87	98 00	15 56		1,000 00	5,987 43
87	2,275 99		21,281 86		11 00	21,292 86	148 81	60 75		8 00	21,510 42
08	465 03		7,781 11			7,781 11	25 00	25 00			7,831 11
11	2,455 78		8,289 89			8,289 89	79 10	49 51		108 00	8,526 50
75			404 75			404 75	9 43				414 18
28	3,536 15		14,573 43			14,573 43	99 00	42 17			14,714 60
70	1,367 07		10,945 77		3 00	10,948 77	47 09				10,995 86
58	230 00		881 58			881 58	48 75				930 33
77	1,500 00		6,649 77		5 10	6,654 87	205 00	30 28			6,890 15
44	661 57		4,745 01		14 14	4,759 15	4 50				4,763 65
60			806 60			806 60	2 01				808 61
58	1,000 00		7,649 58			7,649 58	70 00				7,719 58
14			6,698 14			6,698 14	66 71				6,764 85
41	1,050 00		9,432 41		3 11	9,435 52	98 25				9,533 77
62	900 00	3 05	10,445 67			10,445 67	73 71	30 00			10,549 38
46			4,951 46			4,951 46	7 00				4,958 46
85	1,158 38		5,857 23		52 17	5,909 40	42 20				5,951 60
35	2,985 64		18,423 99			18,423 99	35 25				18,459 24
68	2,544 00		18,877 68		12 00	18,889 68	240 25			20 00	19,149 93
97			7,132 97			7,132 97	71 00			70 00	7,273 97
21	2,400 00		14,400 21			14,400 21	26 50				14,426 71
50	1,600 00		7,779 50			7,779 50	105 50				7,885 00
00	650 00		14,425 00		9 16	14,434 16	170 12				14,604 28
00			5,769 00			5,769 00	157 64				5,926 64
45			4,443 45			4,443 45	145 60				4,589 05
00			75 00			75 00					75 00
12	446 00		7,613 12		1 00	7,614 12	84 10				7,698 22
83			5,233 83			5,233 83	1 17				5,235 00
37			6,587 37			6,587 37	829 02		$117 50	25 00	7,558 89
01			3,349 01			3,349 01	16 80				3,365 81
89	1,096 00		8,916 89		3 17	8,920 06	138 05				9,058 11
85	50		1,717 35			1,717 35	5 00				1,722 35
89			4,596 89			4,596 89	164 90				4,761 79
00			6,645 00			6,645 00	45 97			6,000 00	12,690 97
06			3,817 06			3,817 06	142 08				3,959 14
45			5,542 45			5,542 45	229 03		347 75		6,119 23
73			85 73			85 73					85 73
96	1,283 60		6,174 56			6,174 56	355 18	1 30	55 00		6,586 04
45			5,966 45			5,966 45	508 17		102 00		6,576 62
48			7,720 48			7,720 48	378 07				8,098 55
24			5,615 24	$187 76	4 50	5,807 50	38 20		195 00		6,040 70
14			7,869 14			7,869 14	53 15	23 00			7,945 29
60			13,966 60			13,966 60	739 19				14,705 79

CONFERENCE INCOME BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Student	Methodist Youth	Children	Totals	Totals Confer 2d Qr.,
Southeastern (Continued):							
Holston	$8,072 06	$874 00	$25 89	$259 00	$46 64	$9,277 59	$9,9
Kentucky	5,177 03	316 39	.....	130 23	56 97	5,680 62	4,9
Louisville	4,468 50	320 15	.....	309 79	75 01	5,173 45	4,3
Memphis	6,307 00	638 60	.....	52 84	227 12	7,225 56	6,4
Mississippi	4,547 88	221 20	128 62	.....	30 05	4,927 75	
North Alabama	7,576 07	500 24	.....	333 93	134 76	8,545 00	8,0
North Carolina	8,932 94	859 67	245 27	.....	167 04	10,204 92	9,3
North Georgia	10,137 68	1,421 85	.....	198 74	266 73	12,025 00	11,7
North Mississippi	4,128 57	205 85	.....	153 46	78 80	4,566 68	4,2
South Carolina	5,478 76	255 81	.....	90 50	13 94	5,839 01	5,1
South Georgia	10,444 96	436 47	.....	84 19	260 04	11,225 66	10,9
Tennessee	5,466 49	317 80	.....	63 22	60 41	5,907 92	5,5
Upper South Carolina	4,337 89	345 60	8 65	7 53	20 94	4,720 61	6,1
Virginia	16,494 94	164 10	37 50	178 50	108 39	16,983 43	16,5
Western North Carolina	12,235 48	1,138 99	.....	206 08	64 68	13,645 23	12,6
Western:							
California	8,146 64	446 95	.....	169 22	36 73	8,799 54	10,6
Colorado	5,295 26	279 80	.....	83 27	82 18	5,740 51	5,0
Idaho	969 53	104 78	.....	.....	20 12	1,094 43	1,8
Montana	1,917 14	30 00	.....	35 29	13 82	1,996 25	8
Oregon	4,549 05	41 00	.....	110 89	10 82	4,711 76	3,6
Pacific Northwest	8,442 11	215 27	.....	195 10	64 73	8,917 21	11,4
Southern California-Arizona	36,457 45	1,281 33	.....	348 26	415 88	38,502 92	36,5
Utah	259 45	.....	.....	7 40	.....	266 85	3
Wyoming State	760 00	.....	.....	.....	.....	760 00	4
Central:							
Atlanta	184 00	18 00	.....	5 00	.....	207 00	
Central Alabama	145 00	.....	.....	.....	.....	145 00	2
Central West	239 34	6 25	8 50	.....	1 00	255 09	3
Delaware	633 79	.....	.....	2 10	1 76	637 65	6
East Tennessee	229 53	.....	.....	.....	.....	229 53	2
Florida	31 25	.....	.....	.....	.....	31 25	1
Lexington	177 95	19 05	148 00	3 00	4 53	352 53	8
Louisiana	165 00	.....	.....	19 50	4 00	188 50	1
Mississippi	188 15	25 00	.....	25 00	25 00	263 15	1
North Carolina	418 70	.....	.....	24 00	7 30	450 00	5
Savannah	29 50	.....	.....	.....	.....	29 50	
South Carolina	344 67	10 00	.....	20 00	10 00	384 67	6
South Florida	25 00	.....	.....	.....	.....	25 00	
Tennessee	150 00	.....	.....	.....	.....	150 00	
Texas	.....	.....	.....	.....	.....	.....	2
Upper Mississippi	32 75	.....	3 10	.....	.....	35 85	
Washington	603 56	47 75	.....	5 05	15 21	671 57	8
West Texas	30 00	.....	.....	.....	10 00	40 00	1
Hawaii	.....	.....	.....	.....	.....	.....	4
Totals	$704,815 36	$33,292 08	$821 62	$13,743 61	$7,302 64	$759,975 31	$733,0
Other Receipts:							
Missionary and Deaconess Ret'm't Fund	.....	.....	.....	.....	.....	.....	.....
Missionary and Deaconess Pension Fund	.....	.....	.....	.....	.....	.....	.....
Building Funds	.....	.....	.....	.....	.....	.....	.....
Budget—Independent Gifts	.....	.....	.....	.....	.....	.....	.....
Emergency Gift Fund	.....	.....	.....	.....	.....	.....	.....
Interest	.....	.....	.....	.....	.....	.....	.....
Institutional Income	.....	.....	.....	.....	.....	.....	.....
Cash Supplies	.....	.....	.....	.....	.....	.....	.....
Bequest—Home	.....	.....	.....	.....	.....	.....	.....
Bequest—Foreign	.....	.....	.....	.....	.....	.....	.....
Packet Fund	.....	.....	.....	.....	.....	.....	.....
Gift—Bennett College, Brazil	.....	.....	.....	.....	.....	.....	.....
Sales, Supplies, Equip., Jesse Lee Home	.....	.....	.....	.....	.....	.....	.....
Vashti Insurance Fund	.....	.....	.....	.....	.....	.....	.....
Miscellaneous	.....	.....	.....	.....	.....	.....	.....
Refunds	.....	.....	.....	.....	.....	.....	.....
Grand Total	$704,815 36	$33,292 08	$821 62	$13,743 61	$7,302 64	$759,975 31	$733,0

DIVISION OF CONFERENCE INCOME

	Income for Appropriations			Home Mission Special	Week of Prayer	Total Conference Credit	Supplies	Cultivation ¼ of 1c Per Member	City Mission Work	Misc.	Grand Total
	Conference Work	Emerg'cy Gift Fund	Total for Appropr'ns								
59			$9,277 59			$9,277 59	$124 41				$9,402 00
62			5,680 62			5,680 62	30 53				5,711 15
45		$500 00	5,173 45			5,173 45	236 55				5,410 00
56			7,225 56			7,225 56	53 49				7,279 05
75			4,927 75			4,927 75	28 50		$150 00		5,106 25
00			8,545 00			8,545 00	150 85	$36 91	300 00		9,032 76
92			10,204 92			10,204 92	125 08				10,330 00
00			12,025 00			12,025 00	269 49				12,294 49
68			4,566 68			4,566 68	77 40				4,644 08
01			5,839 01			5,839 01	65 99	16 95			5,921 95
66			11,225 66			11,225 66	143 70				11,369 36
66			5,906 66		$1 26	5,907 92	2 75			$5 00	5,915 67
61			4,720 61			4,720 61	63 80	26 50			4,810 91
43			16,983 43			16,983 43	57 00	81 44			17,121 87
72			13,642 72		2 51	13,645 23	228 37	61 15			13,934 75
04	$204 50		8,799 54			8,799 54	205 64				9,005 18
51	775 00		5,740 51			5,740 51	207 64			15 50	5,963 65
98			1,088 98		5 45	1,094 43	45 94				1,140 37
25	125 00		1,996 25			1,996 25	23 15				2,019 40
76	300 00		4,711 76			4,711 76	43 29	13 00			4,768 05
61	1,465 95		8,914 56		2 65	8,917 21	223 54	26 75			9,167 50
65	10,985 18		38,462 83		40 09	38,502 92	563 98				39,066 90
85			266 85			266 85					266 85
00			760 00			760 00	36 00	4 00			800 00
00			207 00			207 00					207 00
00			145 00			145 00	6 00				151 00
09			255 09			255 09				100 00	355 09
49			635 49		2 16	637 65		51 00			688 65
53			229 53			229 53		1 97			231 50
25			31 25			31 25					31 25
53			352 53			352 53	22 00				374 53
50			188 50			188 50	1 50	2 50			192 50
00			255 00		8 15	263 15	24 00				287 15
00			450 00			450 00					450 00
50			29 50			29 50		1 50			31 00
67			384 67			384 67		10 00		26 00	420 67
00			25 00			25 00					25 00
39			138 39		11 61	150 00					150 00
..											
85			35 85			35 85		2 85			38 70
07			670 07		1 50	671 57	2 10				673 67
00			40 00			40 00					40 00
..											
12	$66,050 27	$1,003 05	$759,333 44	$187 76	$454 11	$759,975.31	$11,422 71	$973 04	$1,267 25	$7,604 75	$781,243 06
00			$910 00			$910 00					$910 00
22			17,489 22			17,489 22					17,489 22
49			94,355 49			94,355 49					94,355 49
57			4,773 57			4,773 57					4,773 57
..		$743 98	743 98			743 98					743 98
17			1,131 17			1,131 17					1,131 17
..										$69,490 60	69,490 60
..							$127 29				127 29
..										107 85	107 85
..										107 85	107 85
..										79 35	79 35
..										40 00	40 00
..										8,290 76	8,290 76
..										2,639 39	2,639 39
..										14,863 81	14,863 81
..										72,053 14	72,053 14
57	$66,050 27	$1,747 03	$878,736 87	$187 76	$454 11	$879,378 74	$11,550 00	$973 04	$1,267 25	$175,277 50	$1,068,446 53

Announcing PUBLICATIONS

THE WEEK OF PRAYER AND SELF-DENIAL

October 26-30, 1942

(For information, see page 11)

Worship and Program Materials. Price, 10 cents per copy; in quantities, 6 for 35 cents; 12 for 65 cents.

A Worship Service for a Retreat. Price, 5 cents per copy; in quantities, 25 for 65 cents; 50 for $1.25; 100 for $2.25.

Gift Envelope. Free.

NOTE—A packet containing one each of the above has been sent by conference officers to each society in the local church. If any local society does not receive its free packet, please notify the conference officers, not Literature Headquarters.

PROGRAM MATERIAL

(Ready in November)

Program for Adults, 1943. Price, 50 cents.

This includes the program book and worship services. Theme: "A New Earth Wherein Dwelleth Righteousness."

Youth Program Packet for September, 1942, to August, 1943

(Complete.) Price, 65 cents.

It consists of:

An attractive folder containing the 12 Programs and 12 Worship Services—loose leaved.

Fun and Festival—a book of suggestions for games, music, recipes that are Latin American.

Leaflets: Do You Know the Answer? The Methodist Youth Fund.

Music Sheet.

NOTE.—Separate copies of "I Bind My Heart This Tide," the program folder, 50 cents; music sheet, 3 cents each; 25 for 15 cents; 100 for 35 cents.

Second Annual Report
Each, 25 cents

New Literature on the Fields of Work
(See page 32, September issue.)

The Pledge Service. Price, 25 copies at 15 cents; 50 at 25 cents; 100 at 45 cents.

Installation of Officers. Free with Pledge Service.

NOTE.—These are separate copies of the Program for January, 1943. We are able to print them in advance to accommodate you in ordering early the number of copies you will need for your service in January.

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